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1975
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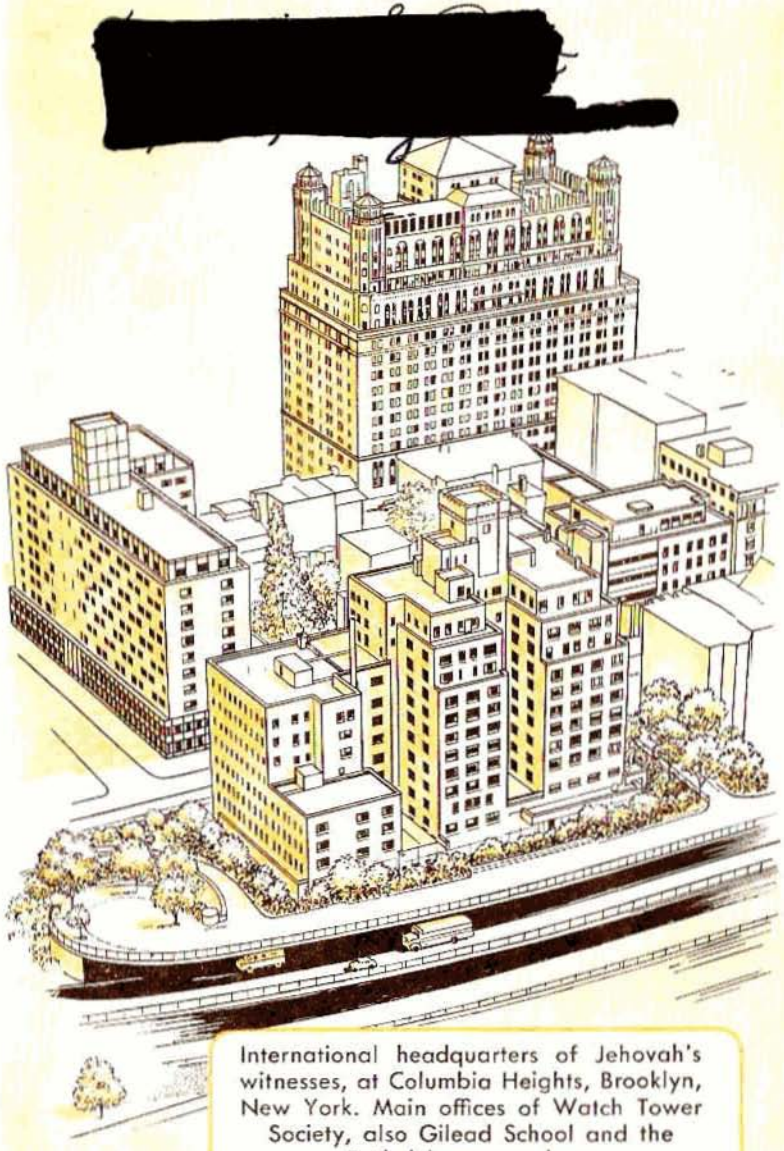
OF
JEHOVAH'S WITNESSES



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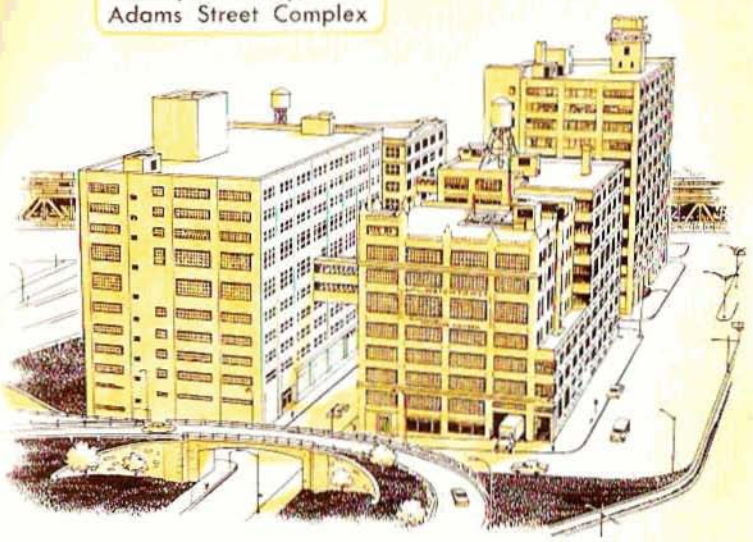

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1975 YEARBOOK

of Jehovah's Witnesses

Containing Report for the Service Year of 1974

Also Daily Texts and Comments

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Front endsheet: Brooklyn headquarters and printing facilities

Back endsheet: Watchtower Farms printing facilities and 1958 convention of Jehovah's witnesses in New York, N.Y., U.S.A.

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1975 YEARBOOK of Jehovah's Witnesses

The apostle Paul, in the closing remarks of his second letter to the Corinthian congregation, said: "Finally, brothers, continue to rejoice, to be readjusted, to be comforted, to think in agreement, to live peaceably; and the God of love and of peace will be with you. The undeserved kindness of the Lord Jesus Christ and the love of God and the sharing [Greek, *koi·no·ni'a*] in the holy spirit be with all of you." (2 Cor. 13:11, 14) Like Paul, the elders in the 34,576 congregations of Jehovah's Christian witnesses around the world are keenly interested in helping all to think as one, to be in agreement, and to live peaceably. Jehovah's witnesses everywhere have observed that the undeserved kindness of Jesus Christ has been upon them and the love of God has been with them, and there has been a sharing in the holy spirit. The dedicated servants of Jehovah have not only been interested in themselves and seeing to it that they gain a clearer understanding of God's written Word, which God reveals through his spirit, but they have been very much interested in helping everyone else possible by sharing the good news of God's kingdom with them.

Jehovah God wants us to have a sharing with him, to have things in common with him. That is why he has revealed his purpose both by sending his Son to earth and by his written Word. The apostle John was one to whom Jehovah revealed many things, and he writes to us: "That which we have seen and heard we are reporting

also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. And so we are writing these things that our joy may be in full measure." (1 John 1:3, 4) John did not stop at just sharing this precious relationship and these truths with those already a part of the congregation. He continued to move out into the field that Christ Jesus had started to cultivate, along with the other apostles and early members of the body of Christ. They continued to plant and to water, and "God kept making it grow."—1 Cor. 3:6, 7.

Having the knowledge that Jehovah reveals concerning his purposes places a real responsibility upon all those who dedicate their lives to Jehovah. They can no longer walk in darkness, as they did while in the world, but they must walk in the light, just as John said: "And this is the message which we have heard from him and are announcing to you, that God is light and there is no darkness at all in union with him. If we make the statement: 'We are having a sharing with him,' and yet we go on walking in the darkness, we are lying and are not practicing the truth." (1 John 1:5, 6) How wonderful it is that Jehovah has called us out of darkness into his marvelous light! So we are "having a sharing with him" and we want to work together with him. If we are working together with God we should see results, and Jehovah's witnesses have seen results this past year.

Not only have Jehovah's witnesses become stronger spiritually but they have kept walking in the light, thus setting the proper example for hundreds of thousands of other people. They have aided people of all kinds to gain an approved relationship with Jehovah and to share with them in doing God's will. They agree with John, who wrote: "However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin."—1 John 1:7.

Jehovah's Christian witnesses, who have been very active during the 1974 service year, know that during this period they have helped at least 297,872 persons to begin walking in the light along with them. They have been delighted to share the truth with these new ones, which truth has been revealed to them by holy spirit. As a result, these 297,872 have dedicated their lives to do the will of God and have been baptized, and they are now associating with God's people in 207 different countries and islands of the sea. In the 34,576 congregations of Jehovah's witnesses there are now 2,021,432 active proclaimers of the good news, working together to get the preaching of God's kingdom accomplished before the "great tribulation" breaks forth. They have 'plenty to do in the work of the Lord, and they know that their labor is not in vain in connection with the Lord.' (1 Cor. 15:58) Briefly, we might take a look at what has happened in different parts of the world to see what is being done and consider some of the experiences these Witnesses have had. We might best do this by continents.

AFRICA

The past year witnessed a marvelous increase in the number of publishers throughout this vast continent. There are over 292,000 persons who are declaring the good news in Africa, and they are associated with about 6,350 congregations scattered in all the countries of Africa. What a joy it has been to the publishers of the Kingdom here to see over 35,500 newly interested persons dedicate their lives to Jehovah God and get baptized this past year. In this joyful work they have had some interesting experiences.

While the work is banned in Cameroon, Jehovah's witnesses are by no means inactive. They still have their faith. They still study the Bible and they still speak to people about the good news of God's kingdom. They were very active publicly before the ban came on, but now they take advantage of the opportunities for informal witnessing. They also conduct a lot of home Bible studies with people who want to know what

we understand the Bible to teach. Jehovah's witnesses are still there and are still working and still walking in the light.

In Ghana they have had their second full year of operating the printery in Accra. They are printing the *Watchtower* magazine in Ewe, Ga and Twi. There were as many as 19,445 preachers of the good news in Ghana, and they enjoyed good experiences. One day one of Jehovah's witnesses found an envelope on the bus and, instead of mailing it to the owner, decided to take it to the person. When the brother presented the envelope to the owner, the man was speechless. He wanted to give the brother a reward, but the brother refused it. He said that if he wanted money he would have kept the cash in the first place. Then the man declared that, if everyone had that kind of neighborly affection, the world would be a better place. The result was a fine Bible discussion.

Interestingly, the man's wife had studied with one of Jehovah's witnesses but had stopped because of her husband's opposition. In fact, she was the one who had lost the envelope and her husband had heaped angry words upon her. But now when the wife returned home that evening her children rushed to meet her to tell her what had happened. Of course, she soon found out that the one who returned the envelope was one of Jehovah's witnesses. As a result, a home Bible study has been resumed in that home, this time including the husband and all the children. At last report all were making good progress in gaining knowledge of Jehovah's purposes.

In the Volta region a publisher was given an allotment of *Kingdom News* tracts to distribute. He chose some distant villages in which to place the tracts. But he found that he did not have sufficient copies to go around. So he mailed one tract to each of the elders or chiefs in the villages that he could not reach. On the envelope he wrote in the Ewe language: "Very Important." At the bottom of the front page of the tract he wrote: "Please gather the whole of your family, both young and old, and read this tract to them. The message is very important." In one village the chief gathered all the people in the village and he had his grandson read the tract to all present. Each time a Bible text was mentioned, another person would open the Bible and read the scripture aloud. After hearing the whole message about the world crisis all became disturbed, since no one could give any satisfactory answers to the questions that were raised in the tract. A delegation from the village was sent to contact the publisher, begging him to come to the village so that they could learn more. What a joy for the congregation to arrange to do just that!

In the Ivory Coast, too, the truth really touches the hearts of some. This is the way one man reacted: During the individual's one-month vacation he had the opportunity to study the Bible with one of Jehovah's witnesses, and as a result of this one month of study of the book *The Truth That Leads to Eternal Life* he knew that he would have to legalize his marriage in order to live as a true Christian. So he sent his wife and three children to their home village so as not to live with them until he could be legally married. In the meantime he continued to study. He quit his secular work because it did not conform to Bible principles, and he found other work. Within a month he was able to arrange his affairs to legalize his marriage. After that he started to share in the field service, preaching the good news that he was learning. Seven months after his first study, the newly interested individual was already conducting twelve Bible studies of his own. All twelve attend the congregation meetings and two of them are already sharing in the field service. What a joy it was for the publisher to see this newly dedicated brother baptized at the "Divine Victory" assembly!

Kenya is very much alive with Jehovah's witnesses today. During a short period of time in 1973 there was a ban on the work of Jehovah's witnesses. But this was all put aside by the government and a very successful series of circuit assemblies followed. Then in December of 1973 the "Divine Victory" International Assembly was held in Nairobi, the capital city, with a peak attendance of 4,588 and with 209 persons baptized.

The branch office was opened again and, while the former workers in the branch had had to leave, the African brothers have learned to take care of many things. Jehovah's spirit is powerful, and up to the present, under their direction and with Jehovah's help, good progress is being made. A goodly amount of literature was shipped in during the year. New translations of publications are being made and the brothers there are hoping soon to receive new publications.

The Ethiopian brothers were also able to attend the international assembly in Nairobi, and they rejoice now to have the entire book *The Truth That Leads to Eternal Life*, as well as the book *True Peace and Security—From What Source?* in Amharic, and also parts of other publications. There are still a number of Jehovah's Christian witnesses who are imprisoned because they have been preaching the Bible. This was due to the hostile action of the Ethiopian Church. One special pioneer has been held in prison for almost

a year. The brothers, though, are not discouraged. They count it an honor to suffer for Christ's sake.

In Liberia a brother serving as a supervisor of an adult education program was invited to take the job of assistant director of the national program. This would have required him to move to the capital city; it would also have been a time-consuming job. But it would have brought him a higher salary, more dignity, and opportunity to attend foreign conferences. However, the brother had just been appointed as the presiding overseer of the congregation, and he decided that it was more important to take care of the "sheep" entrusted to him. He put Kingdom interests first. He declined the offer, saying: "I have been appointed as presiding overseer to shepherd the flock of God, which I consider to be the most important work for a Christian. Leaving the congregation to accept a directory post in Monrovia would be seeking self-gratification. To me this would be spiritually detrimental in the eyes of God." This brother wanted to share spiritual things with his small congregation in the interior of Liberia. What a fine spirit for an elder to have!

The work in Morocco continues in its second year under ban, but the brothers are very strong spiritually. It was necessary for quite a few Europeans to move out, so there was a decrease of about twenty publishers during the year. However, an interesting report comes from one Witness saying that relatives from France whom they had not seen for eleven years came to visit them in Morocco. The Witnesses decided to carry on their program of life exactly as they always did. Their meal was started with prayer. The following morning the visiting couple were included in a discussion of the daily text, and again prayer was offered before breakfast. A good discussion of the Bible was had during the day, and in the evening when a book study was conducted in the home the relatives were invited to attend. Before their return to France they were told that there would be an international assembly of Jehovah's witnesses there in August. They attended the assembly and were impressed by the atmosphere of brotherly love. They obtained several publications, including the *Yearbook,* and continued considering the daily text as they had in their cousin's home in Morocco. The husband gave up smoking and in a short time they enrolled in the Theocratic Ministry School and started in the field service. A little over a year later they were both baptized. Sharing the Word of God brought great joy to both parties.

Nigeria now has more Kingdom publishers than any country other than the United States. The latest report from Nigeria shows that 100,898 are sharing their knowledge of God's Word with others in Nigeria. The Bethel family is delighted with their new factory, which is now supplying all the congregations with magazines. Persons who accept the truth leave behind their old personality with its practices. Two brothers were preaching to a young boy and gave him a lot of help. The father of the boy told the brothers that if anyone could change the bad habits of his son it would be Jehovah's witnesses. "Why do you say this?" one of the brothers asked. The man pointed to his partner, John, and said that John was like his son before he became one of Jehovah's witnesses, but now look at the change! John had been a fighter and trouble-maker all his life. He was fined eleven times in one year for fighting. But when he started to listen to the truth, within a short period he made his mind over completely, much to the amazement of the local people.

In Rhodesia one of the very encouraging features of the past year's activities has been the response to the call to serve where the need is greatest within the country. Each month for several months the *Kingdom Ministry* published in Rhodesia carried a list of three places where much help was needed. The brothers responded enthusiastically, with the result that many new places have been opened up, and now, instead of 462 congregations in Rhodesia, we have 513.

Tobacco in Rhodesia is a number one export product, and quite understandably many of the brothers have been affected by what was published in the *Watchtower* magazine about tobacco. While only a few were involved in personal use of tobacco, literally hundreds have been involved in its production. When the brothers left this work because of their determination to have employment that would not bring Jehovah's disapproval whole congregations folded up. Many have returned to their tribal trust lands, isolated territories, and they are happy to share the truth with the people in those areas who have not heard it. Right now the Word of God is being preached in more areas within Rhodesia's boundaries than ever before.

In Mozambique there are still around 36,000 Malawian brothers and sisters and people who fled with them living in refugee camps. The government authorities care for our brothers by giving them a place to stay, and food has been provided regularly along with medical supplies. The brothers have been allotted land that they can cultivate, so that they are able to raise their own food, and they should eventually become self-supporting. In June of 1974 the government allotted three large new areas in the northwest part

of Mozambique where the brothers can settle. So it appears now that our brothers have sufficient land on which to raise their crops to take care of themselves. Many left the large camp at Mlangeni and moved to other locations.

Throughout the year circuit assemblies have been held, circuit overseers have visited the congregations inside the camps and this has resulted in improved quality in their meetings. As the service year ended the refugee brothers were eagerly looking forward to the thirteen assemblies arranged in the refugee camps so that they, along with their brothers throughout the world, could enjoy the fine program of the "Divine Purpose" District Assembly.

There are still about twenty brothers in prison in Malawi. On April 8, 1974, one of the brothers in prison was released and the prison warden told him to flee quickly to the Portuguese territory. He is now safe in one of the refugee camps. The brothers in the camps have continued their preaching and teaching work. Many people fled from Malawi when Jehovah's witnesses were so cruelly persecuted, and the brothers have shared the truth with them. During the year 1,965 new brothers and sisters were baptized in the refugee camps. So good work is being done.

In Sierra Leone it is the custom among Kissi-speaking people that, if a girl sees a man she fancies, she may call out to him, "Liilanndoo," which literally means, "Can I escort you?" If the man is interested he will give her kola nuts, and from this point one's marriage arrangements can be started. One day two brothers, one already married, were engaging in the field service when a girl ran behind them saying, "Liilanndoo," she taking a fancy to one of the brothers. The brothers did not want the worldly girl to follow them, nor did they have any intention of giving her kola nuts. So they stopped and gave her a witness concerning God's kingdom. She expressed keen interest in the promised new system of things. Arrangements were made for the married brother's wife to start a Bible study with the girl. Within a few months this girl dedicated her life to Jehovah and is a very active publisher. Needless to say, she has not been saying "Liilanndoo" to any strange men since coming into Jehovah's clean organization.

In South Africa the most outstanding event of the year was the international convention in Johannesburg. Sunday afternoon of the convention there was a never-to-be-forgotten sight for the brothers in South Africa. The Rand Stadium was packed out with 33,408 African, Colored (mulatto), Indian and white brothers for the first real international gathering of Jehovah's

witnesses in South Africa. It was most truly a divine victory, because Jehovah made it possible for people of all races and languages in South Africa, with hundreds of visitors from overseas, to get together in one happy, united throng. It was an exciting experience! It was a sharing of the truth with people of many tongues, and everyone was simply bubbling over with joy.

The brothers in South Africa have their problems, though. Especially the European brothers are under pressure because of their neutral stand. More than one hundred young brothers are serving fifteen-month sentences in detention barracks because of the military issue. Hundreds of European children have been expelled from school because of refusing to share in drilling, flag saluting and singing the national anthem. At the same time hundreds of African children were expelled from school because they refused to share in prayers and singing hymns of false religion. In spite of these problems the brothers are strong and are determined to share the good news of the Kingdom with all persons.

In Togo Republic permission cannot be obtained to have district or circuit assemblies. But some of the brothers were able to go to Accra to attend the assembly there. However, so that all the brothers might share the spiritual food the branch in Togo Republic mimeographed the entire program of the assembly and sent a copy to each congregation, asking them to arrange for special meetings in which this material could be presented. The smaller congregations were to work with larger nearby congregations so that all would be able to share the spiritual food provided by Jehovah's organization. This proved to be very successful and a source of very fine instruction and encouragement.

ISLANDS OF THE SEA

The people who live on the islands of the sea are not being overlooked in the preaching of the Kingdom good news. Many of them are called on regularly. In Hawaii, for example, the territory is being covered approximately twice a month; some congregations cover theirs once every three or four days. Making good use of their opportunities for field service, they call, not only at the homes, but also at places of business, and they witness to tourists on the streets.

Where the islands are scattered, special effort is put forth to share the "good news" with the people. In the Marshall Islands district of Micronesia, a group of nine publishers set out on a twenty-four-day trip on a copra ship, witnessing wherever the boat stopped.

Their congregation aided them by providing food supplies. One of the stops they made was at Kili. The people living here were moved from Bikini Atoll at the time of the U.S. atomic bomb tests there. On landing, the publishers promptly worked the whole village with *Kingdom News* tract No. 16 and invited the people to hear an explanation of the subject that afternoon. The response was gratifying; seventy-two persons showed up, mostly adults. The meeting was held in a cool spot under the pandanus trees and the people sat on the sand. After the talk, questions from the audience were answered, and there was appreciative response.

The island of Malta is, religiously speaking, almost completely Roman Catholic. So, when a temporary pioneer sister was asked by a householder, "Is this Catholic?" she was not surprised. Knowing that in nine cases out of ten a negative answer would have ended the conversation, she replied tactfully, "This is a Catholic Bible that we are using." The householder persisted, "Are *you* a Catholic?" The sister replied frankly, "No, we are Jehovah's witnesses." Understandably she was surprised when the householder responded, "Oh, well, in that case, you had better come inside." After the first call, persistence was required to find the interested person at home again, but then a Bible study was started. In a short time the woman was sharing in the field service, and her first month's field service report showed 50 hours and 2 home Bible studies of her own. On the same island a young girl first heard the truth when visiting the home of a friend. Despite family opposition, she made rapid progress in her study of the truth and, even before baptism, was regularly devoting between 70 and 80 hours in the field service each month.

New Zealand reports that the past year has been very eventful for them. Besides completing a new addition to the branch office, they enjoyed their "Divine Victory" District Assembly at Christchurch. They also had a fine time distributing the *Kingdom News*. And, according to the branch report, 1,077 persons were baptized during the year, which means that one seventh of all their Kingdom proclaimers came into the truth during the past twelve months.

ASIA

Jehovah's witnesses in Hong Kong have had a fine year in Kingdom service. Sometimes when an individual learns the truth in a land where there is deep, even reverent, respect for ancestors and members of one's immediate family, it is very difficult. One young nominal Catholic lady, upon learning the truth, disposed

of all her religious pictures and objects and wrote a letter to the church asking them to remove her name from the membership roll. But her father insisted that she continue to take part in the family ceremonies connected with ancestor worship. This she could not do and she made every effort to explain. She was given the choice by her father of either worshiping her ancestors or being cut off from the family. It was a difficult decision for this young lady who truly loved her father. She asked Jehovah for strength and then told her father of her decision. The father refused to recognize her as a daughter any longer. He would not even allow her to call him "father." It proved to be most trying for this young lady to live in a home where everyone ignored her. But with the passing of time the father did observe his daughter's fine conduct and came to admire her firmness in her new faith. Now their original relationship is restored. The young woman has been baptized, has shared in the temporary pioneer service and is making plans for the regular pioneer service.

In India, too, there are those steeped in false religious teachings that come in touch with the truth and make vast changes in their lives. There is a certain sect of Hindus that wear a symbol of phallic worship around their necks. A temple *poojari* (priest) of this sect was witnessed to and he took the *Truth* book. He was impressed by what he read and soon agreed to a Bible study. The result was most interesting. Both he and his family removed the phallic emblem from their bodies, cleared their house of idols and religious pictures of Hindu mythologies, and are now attending meetings at the Kingdom Hall.

Japan had a wonderful year of progress! There were 7,456 persons baptized during the service year, and 134 new congregations were formed. Thousands have been imbued with the pioneer spirit. Twenty-nine percent of all the publishers in Japan at the present time are pioneers. Japan enjoyed a 61-percent increase in publishers in August when a new peak of 26,355 publishers was reached. Nearly all the congregations average more than twenty hours per publisher each month in preaching the Kingdom good news.

With the release of the *New World Translation of the Christian Greek Scriptures* in Japanese there was much joy among the brothers. And the new factory in Numazu is putting out the *Watchtower* and *Awake!* magazines at such a rate that the Society has arranged for the purchase of another rotary press to keep up with the demand.

Even young persons can display love for Jehovah. As an example, one eleven-year-old boy baptized in

Tokyo has been conducting Bible studies in the book *From Paradise Lost to Paradise Regained* since the age of four and has already aided one older person to come to the point of baptism.

At the close of the service year Korea, too, reports a splendid year of activity. They reached a peak of 26,474 publishers. Jehovah's witnesses in Korea are alert to follow up all interest promptly. A publisher in Chonju met a responsive woman of about sixty years of age. The publisher said he would call again. The lady explained she did not live in that neighborhood, but mentioned the general neighborhood where she lived. A few days later the publisher covered that entire neighborhood, so as to find this interested person. A study was started and the woman studied every morning very early before starting off on her day's work. By the time she finished the third chapter of the *Truth* book she had given up her superstitious practices in spite of initial opposition from her family. Even before her baptism she was spending one hundred hours a month in the preaching work. She is now a regular pioneer conducting thirteen home Bible studies. Through her efforts twenty-two of her relatives are studying with Jehovah's witnesses.

The people of the Philippine Islands certainly have responded to the truth. There were 15,059 persons baptized during the past year, and a new peak of 76,671 publishers was reached. One of them not long ago was a young man holding a degree in philosophy, a sincere Catholic and vice-president of the Student Catholic Action organization, who was often disturbed by religious hypocrisy. In college his roommate had many unclean habits and this person tried unsuccessfully many times to get his roommate to reform. Then five months after leaving college, when he met his roommate again, he got a real surprise. He saw a tremendous change in his former roommate. Impressed with the effect that studying God's Word with Jehovah's witnesses had on his roommate's life in just a few months' time, he too undertook a study of the Bible. Then, after associating with Jehovah's witnesses, he commented: "If these young men of unknown educational attainment have succeeded where we failed with all of our so-called learning, then here is wisdom far superior to what I have studied in college." This sincere former Catholic is now a baptized publisher of the good news of the Kingdom.

EUROPE

The declaring of the good news of the Kingdom throughout Europe met with good success. In the twenty countries west of the Iron Curtain there were 452,353 active preachers of the good news, and their sharing this with the people of all these nations resulted in 56,845 being baptized and joining with Jehovah's witnesses in this great work of helping others to understand the reason for all the trouble and distress in the world and what the ultimate outcome will be. There are now 6,928 congregations in Europe, and the brothers have had some very delightful experiences.

From Denmark we learn that while those accepting the truth today are usually younger people, we should never feel that the older persons will not be receptive too. One publisher studied for three years with a sincere elderly couple. After studying the book *The Truth That Leads to Eternal Life* they finally began to attend many meetings at the Kingdom Hall. They were deeply shaken when they saw how many clergymen deny God's Word. Seeing the contrast between their church and the new association, they withdrew from the church organization. These two individuals are eighty-two and eighty-four years old. The wife has been blind since she was seventy-six years of age, but she has a good memory and recalls many parts of the Bible. This has helped her greatly in her study of the Word of God. How happy they are to be sharing the truth with others, and in their old age they were baptized!

In Finland Jehovah's witnesses are very delighted with their new printing plant, a large addition having been made to what they already had. They are distributing over 200,000 bound books a year and millions of magazines, and, through the sharing of the truth with others, more than 1,300 persons were baptized last year. Some of them first heard the truth through informal witnessing. A young dedicated person was working in a clothing store where there was a staff of about thirty. It seemed as though everyone there was very young and this caused the sister to think they would not be interested in the truth. Often the employees would talk about how much they enjoyed blood pancakes, but the young sister did not want to start in on a controversial subject with them. However, in time the subject of Christmas came up. One of the employees wanted to know what she was going to buy her husband for Christmas, and she said, "Nothing." Well, this gave her an opportunity to explain the origin of Christmas. Interest was aroused. The employee lived in the same direction from the store as the sister, so they traveled together and talked. But where could they have a study? The employee's husband objected to the truth, so the study was eventually arranged in the café during their lunch period. Some-

times in the summer they studied in the park, some weeks she conducted the study on the way to work and other weeks on the way home from work. Another one joined in the study and soon both were attending meetings. Both are now dedicated sisters, also another person working at the store has been baptized. All the staff now know who they are and there are more opportunities to witness. So it is beneficial when we share the truth with those around us.

The 1974 service year has been a wonderful one for the brothers in France. They rejoice over their 15-percent increase in publishers. The branch overseer writes that another one of the big events of the year was when they received the French edition of the *New World Translation of the Holy Scriptures*. The brothers "exploded" with joy!

Germany enjoyed a year filled to the brim with blessings. The prospects of further expansion in the factory and Bethel home have thrilled the Bethel family. They are now looking forward to doubling their production of literature during the 1975 service year. The German printing plant at Wiesbaden has the privilege of supplying many of the brothers in Europe with literature, and it is hoped that during the next twelve months they will also be able to supply Italy and France with some new publications. West Germany now has 98,382 publishers; West Berlin operates separately inside of East Germany and they have 5,555 publishers in West Berlin. It is good to see the steady increase due to the sharing of the good news in these areas.

Greece has had its troubles with a change of government. It is still necessary to continue holding meetings with only a few attending in private homes. But what the families are studying and their belief and the effect they have on neighbors are truly telling. There is an interesting experience of a little boy who showed the right Christian conduct. Little John was playing outside his home when a neighbor woman called him and gave him money and asked him to go to the nearby store to buy her some cigarettes. The young lad said: "Aunt Katina, let me go to the grocer's and buy for you whatever you like, sugar, coffee, macaroni, but no cigarettes." "Why no cigarettes?" asked Aunt Katina. "Because cigarettes do harm; they cause cancer, and I love you, Aunt, and do not like to do any harm to you." The neighbor was impressed and looked for John's mother. After a discussion about the child's upbringing and this matter of cigarette smoking, John's mother got a home Bible study started with her neighbor and all the family. Good progress is being made and they are learning the truth.

Another milestone has been reached for the Italian witnesses of Jehovah. In 1954 there were 2,587 publishers. In 1964, the report showed 8,774. And in 1974 there were 41,141. Just this last year they increased by over 10,000. The people in this Catholic country are anxious now to have Jehovah's witnesses share the truth of God's Word with them, they are listening to it and they, in turn, are sharing it with others. As in many other parts of the world during this past service year, Italy distributed *Kingdom News* Nos. 16, 17 and 18. The brothers responded in a wonderful way. There was great excitement and enthusiasm during the distribution. New publishers joined in this work. More Bible studies were started. Those who started out with tract distribution did not stop there. They continued, using *The Watchtower*, the *Awake!* magazine and the books. They want to share the good things they have learned with as many people as they possibly can. One family received *Kingdom News* No. 17, with the result that sixteen persons in that particular family and relatives got interested in the truth, and four of them shared in the distribution of *Kingdom News* No. 18. The truth is powerful, and it makes the hearts of Jehovah's witnesses everywhere happy to see the great influx of people who are fleeing from Babylon the Great.

In Portugal the brothers feel just like Paul, who wrote: "But thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place!" (2 Cor. 2:14) Yes, the preaching of the good news was accomplished in a magnificent way in Portugal during the past year. Eight consecutive publisher peaks were enjoyed from September to April, and then in June there was another peak of 13,111. We should keep in mind that the work in Portugal was banned under the old regime. Now that the government has changed there appears to be more freedom and the brothers can meet more freely. The service year started out with some of the brothers being arrested in five different cities and charged with 'illegal' meetings. Three of these cases were heard in court, but the judges rendered decisions in two of them clearly in favor of religious freedom, acquitting the accused. And on April 25, 1974, a new regime took over the country, thus ending forty-eight years of dictatorship. The new government declared freedom of expression and the restitution of civil rights. As far back as November 14, 1972, Jehovah's witnesses in Portugal made a request for legal recognition and it is sincerely hoped now that the present government will act favorably on the papers filed so

that the preaching of the good news can go ahead without any interference.

While a circuit overseer was visiting a congregation in Stockholm, Sweden, he did some witnessing with magazines on a busy street corner. He especially noticed one young couple. The wife went into a shop and the man sat outside. The publisher did not approach the man right away as he did not look too inviting; he wore long hair and was heavily bearded. Suddenly there was no one else on the street to talk to, so he handed the individual a handbill for a public meeting. The man read it thoroughly and then said: 'This is really remarkable, that you invited *me* to a Bible lecture.' Then he explained to the publisher: 'Three months ago I began to wonder if life had any meaning; everything is looking so hopeless. The world cannot have many years left. So I bought a Bible because I heard someone say that these difficulties in the world were foretold there. But it is difficult to find what is written in that book. Do you know if it says so in the Bible?' The publisher then showed him the book *True Peace and Security—From What Source?* and directed his attention to "What Will Be the Sign?" A good discussion was had, and later a visit was made on this young couple. A Bible study was started and then it was turned over to a local brother. The truth must be shared with all kinds of people, and we should not hesitate to do so.

Behind the Iron Curtain, too, our brothers continue to share the good news of the Kingdom with others. The pressures that come upon them from governmental sources vary from place to place, but they use all the means that are open to them to reach the people with the truth from God's Word. In one of these lands there was a marvelous response to the invitation to enter the temporary pioneer ranks at vacation time. Many whole families and study groups arranged to do this and traveled to outlying territories to work. The weather proved to be very rainy, but this had its advantage. As a sister explained to one householder who was complaining about the rain: "Well, we do not mind the rain so much, because we are sure to find many people at home." In one area where previously the response to the message had been poor, many people in the village gathered in the open air and a brother was able to deliver a talk to them, after which several asked to be called on in their homes. In another area a brother who was temporary pioneering reported: "The people in general were favorably inclined, only rarely did any refuse to listen to our sermon. We were able to get into every home and often we were invited to sit down." In that same land a pioneer sister reports that from the studies she is currently conducting there are thirty-six persons who are seriously interested, among whom are nine men who are ready to get started in the field service.

In another land behind the Iron Curtain massive atheistic indoctrination over a period of many years has made it hard for people to accept anything having to do with God or the Bible. Often they react antagonistically or even violently. The publishers have to be ingenious in order to circumvent the prejudice so the people will listen. In one case an elderly Witness couple received the address of a woman who had shown some interest in the truth. The husband of the woman was very much opposed, as were other family members. So the brothers would meet with her for study elsewhere. In time she accepted the truth and got baptized. Now they discussed with their new sister ways and means for them to approach her husband. They arranged for the brother to call on him under the pretense of wanting to buy a few rabbits for breeding. The brother was to call on a certain day just before the noon meal. Things worked out as planned. The husband invited the brother to eat with them, and they had a long talk about rabbit breeding that ended with a few thoughts from the Bible. The husband invited the brother to visit him again in order to continue their discussion about rabbits, but this talk soon turned into a discussion of Bible truths. A third visit convinced the householder of the need to learn more of God's truth. Next time the brother brought his wife along, and they, in turn, invited the householder to visit with them in their home. A regular Bible study was started. Soon the interest in everlasting life in God's new order became much greater than the interest in rabbit breeding. The changed attitude of the husband also helped to get other members of the family to take an interest in the Bible's message.

Another married couple in this atheistic land were pursuing materialistic pleasures to the hilt, indulging in all kinds of debaucheries. But they found no real satisfaction. The woman contemplated suicide and her husband was not far from such a state of mind. He then remembered his fleshly brother, who was one of Jehovah's witnesses. They decided to make a trip to visit him. Their stay with him completely changed their outlook on life. They accepted the truth and found real purpose in living—serving God according to his standards, with the hope of everlasting life under his righteous kingdom.

In yet another land behind the Iron Curtain a thirty-year-old member of the Communist party was em-

ployed as a chauffeur. He had various goods to deliver but he would steal some of the things. On one occasion he was observed by an elderly Witness who asked him why he was doing such a thing. The young man answered that it did not make any difference, since the goods belonged to the State and the government was rich. The brother asked him whether there were any of Jehovah's witnesses in his village, and the young man remembered having heard about an elderly woman there. The brother proceeded to give him a simple witness about honesty at one's place of employment. The young man asked: "Are you one of Jehovah's witnesses?" The brother said that he was. And the young man replied: "How is it, then, that your conduct is so good? I heard that Jehovah's witnesses are very bad people and a burden to society." A fine discussion ensued and the young man showed interest in learning more about the Bible. The brother obtained a Bible for him and soon the young man was making good progress. In time he wrote a declaration in which he stated that he was no longer going to be active in the political organization because he had become one of Jehovah's witnesses. After he turned in his statement he was given notification that he had been fired from his job. The young man had no fear. Following this he was called to a security office, but he did not shrink back. He only requested that someone be allowed to come along with him to drive his car back home in case something would happen to him. Two persons went with him. When he arrived he was received by four men. He was asked: "Have you reconsidered and are you going to change your course?" The young man answered: "No!" The reply of the four men was hard to believe: "All right. Give us your Party membership book and you can go!" The young man and the two persons with him were amazed. Now that young man is a baptized Witness, and a courageous one.

NORTH AMERICA

From Alaska in the far north right on down through Canada, Newfoundland, the United States, Mexico and the Central American countries a very marvelous witness was given. On the North American continent now there are 692,327 publishers, and during the year 106,502 were baptized. There was truly a sharing of the truth with many others on this continent. There are now 10,383 congregations serving from Alaska to Panama.

In Canada plans were worked out for building a new Kingdom Hall on the property of the Society in Toronto and for enlarging the printing plant. This is necessary to take care of the fine witness that continues to spread throughout all that land. It is interesting to note that a French-language newspaper in Montreal featured an article entitled "As Religion Goes Down, Jehovah's Witnesses Move Ahead." The first paragraph of the article stated: "Whereas traditional religions are on the wane, with their churches getting emptier all the time, Jehovah's Witnesses are experiencing increased membership and are even acquiring former church buildings and other facilities in which to gather their new members." Jehovah's witnesses' sharing the truth with others is making big changes in Canada.

Next to the United States, Mexico has the greatest number of publishers of any country on the North American continent. They have now reached a new peak of 71,007, and during the year 13,678 were baptized. Many people in Mexico are having experiences similar to this one: 'Through the book *The Truth That Leads to Eternal Life* I learned that the name of the true God is Jehovah. I took note that Jehovah does not like images in worship, so I immediately went to the altar in our home and told my wife: "None of this is any good; it is false; we are going to take it away." ' While she looked on in surprise the man began to take down all the religious pictures, but he did not know what to do with them. He went out into the street and to the first person that came by he said: 'Take these, you can have them all.' He says, 'We then thought, if Jehovah does not like images to be worshiped, then we should look for some church in which to worship.' 'We began to go to different ones but I was not satisfied. I told my wife that we would go to no more but that Jehovah would help us to find the right place. I prayed: "Oh, Jehovah, hear my prayer; teach me to do your will, for you are my God." (Ps. 143:1, 10) A few days later while I was at work, some publishers spoke to my wife when they were going from door to door. My wife told them that we wanted to know where we could praise and worship Jehovah, so they left the address of the meeting hall. After that our whole life changed. We began sharing the truth with others.'

In Nicaragua the rebuilding of the Kingdom Halls and homes of the brothers in the Managua area moved ahead after the earthquake there. The economic conditions made living very difficult. However, the spiritual progress on the part of Jehovah's witnesses has been truly amazing and thrilling to see. The majority of the fourteen congregations in the Managua area are still meeting in buildings with cracked walls or just under a galvanized roof in some patio. Interestingly,

the attendance at these meetings has doubled since last year. The brothers had a 20-percent increase over last year's average of publishers. They now have 2,689 sharing the truth with others, and 417 were baptized.

SOUTH AMERICA

The outstanding event in South America was the "Divine Victory" International Assembly, which began in December and ran through January throughout all the countries of that continent. The thirteen nations of that great continent now have 179,974 publishers, and during the last twelve months 33,459 were baptized. There are 3,161 congregations scattered from the north to the south and the east to the west, and marvelous progress continues.

Argentina is enjoying great expansion. When the distribution of the *Kingdom News* began in February many persons joined with Jehovah's witnesses in putting these tracts out. One elderly lady received the tract and requested from the Society the book *True Peace and Security—From What Source?*, which was sent to her address, and the congregation was notified of her interest. She was very much impressed with the prompt attention that Jehovah's witnesses gave her. On the first visit a study was organized with this lady and, at eighty years of age, she is progressing very nicely.

Jehovah's witnesses in Brazil had a wonderful year too. What will be remembered most is the "Divine Victory" International Assembly held in the Pacaembu Stadium in São Paulo at the end of December. The attendance at that time was 94,586. The assembly had a tremendous impact on the city and especially upon those who were interested in the truth. Immediately following the assembly, new peaks of publishers were reached, the first one in February—79,030. But in March, with the distribution of *Kingdom News* No. 16, the publishers reached 86,257. During June when the next issue of *Kingdom News* was distributed, 90,599 participated in sharing the good news with others.

When the 1974 service year began, paralyzing strikes, violence and unrest were part of day-to-day living in Chile. In every city there were long lines of people waiting to buy bread and other necessities; housewives spent an average of six hours a day in such lineups. Well, before the time for the "Divine Victory" International Assembly there was a change of government. Permission for the assembly was denied just one week before opening day, but then that decision was reversed when appeal was made to higher authorities. How the brothers rejoiced when they saw 21,321 in attendance and 1,502 persons baptized! Publishers showed a 22-

percent increase for the year, but at the Memorial there were 36,454 persons in attendance, and that is three times the peak number of publishers! People of all kinds are seeing the need for God's kingdom. Although difficulties and trials of many sorts have pressed in on our Chilean brothers, they have felt secure because of their reliance on Jehovah.

Growth in the theocratic organization is also evident in Ecuador. This past year they, too, enjoyed a 22-percent increase in the number of Kingdom proclaimers, and their Memorial attendance was almost four times the peak number of publishers. The increase has required expansion of the branch facilities, and this work is making good progress, most of it being done by the brothers themselves. Efforts are being made to reach everyone with the "good news" no matter how isolated they may be. A group of special pioneers, working from a mobile home with a jeep and two motorcycles, have been having good experiences in the southern part of the country. A young man told one of them that his brother and family were studying the *Truth* book together. Our brother decided to visit them, though it was a trip that took him four hours by jeep and another four hours on foot. He found the family and, sure enough, they had almost completed their study of the *Truth* book, the study being conducted by a member of the family. On hearing about a forthcoming circuit assembly the young man who was teaching his family and learning the truth himself at the same time made arrangements to attend, though he had to travel eight hours to get to town and another sixteen hours from there to the assembly location.

Much could be said about the magnificent progress of the work in all the continents and the islands of the sea. But the experiences that have been related thus far are typical of what is going on all over the world.

1974 WORLDWIDE REPORT

Jehovah's witnesses in all parts of the globe are interested in what their fellow workers are doing in other parts of the earth. On pages 24-31 of this book you will find listed all the countries and islands where Jehovah's witnesses are active and it will give you a good idea of what is being done in the way of preaching the good news, the hours spent, the return visits made, the Bible studies conducted, the number of congregations functioning and the number baptized in each country. This is of real interest especially to mothers and fathers who have sons and daughters in the missionary work in other parts of the world, also to those who have relatives who have gone to work where the

1974 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD WIDE

Letter and number following each country's name indicates the country's location on endsheet maps in "1974 Yearbook." Nos. 1-25 front and nos. 26-50 back endsheet.

Country	Population	1974 Peak Pubs.	Ratio, One Publisher to:	1974 Av. Pubs.	% Inc. over 1973	1973 Av. Pubs.	1974 No. Bptzd.	Av. Plo. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Av. Bible Studies
U.S. of America (G-6)	211,265,000	539,262	392	506,367	15	439,489	81,588	36,049	6,542	99,650,971	37,798,858	316,112
Bermuda (G-9)	60,000	167	359	147	28	115	32	15	3	36,967	21,890	139
Alaska (A-49)	348,753	1,204	290	1,124	22	921	247	77	20	212,661	76,681	653
Argentina (P-9)	25,050,000	27,800	901	25,294	15	22,074	4,785	1,770	531	5,058,686	2,445,607	21,730
Malvinas Islands (R-10)	2,308	3	769	3	-50*	6			1	352	37	2
Australia (M-31)	13,268,600	27,943	475	26,012	10	23,547	3,215	1,678	478	5,240,664	1,857,047	11,247
Austria (E-18)	7,479,000	11,408	656	10,972	9	10,057	1,224	499	195	1,934,654	990,420	5,947
Bahamas (H-8)	200,000	583	343	477	11	429	74	26	10	88,740	43,459	516
Turks & Caicos Isls. (H-9)	6,000	16	375	10	New			4		4,442	2,787	71
Barbados (J-10)	245,000	1,147	214	998	18	843	203	58	14	169,541	66,924	649
Bequia (J-10)	5,100	22	232	20		20		3	1	5,494	3,131	12
Carriacou (K-9)	8,100	32	253	30	3	29		4	1	7,807	4,391	25
Grenada (K-10)	96,400	273	353	235	19	198	27	20	4	58,670	26,673	221
St. Lucia (J-10)	103,000	249	414	191	24	154	34	22	4	49,716	29,211	256
St. Vincent (J-10)	90,700	151	601	131	22	107	12	14	3	37,349	14,389	141
Belgium (E-17)	9,693,590	18,078	536	17,238	14	15,168	2,586	871	252	3,177,220	1,341,550	7,893
Belize (J-7)	129,682	579	224	548	12	488	82	69	14	154,348	57,014	587
Bolivia (N-9)	5,470,100	1,964	2,785	1,647	24	1,324	568	300	43	613,805	209,931	2,347
Brazil (M-11)	105,464,000	90,599	1,164	81,851	12	72,835	14,329	3,799	1,610	13,315,857	5,046,302	62,316
British Isles (D-16)	54,566,000	75,235	725	71,944	10	65,348	7,642	4,688	980	13,572,442	6,496,013	39,579
Malta (G-18)	319,000	76	4,197	67	26	53	31	4	1	14,962	6,131	53
Burma (B-29)	28,500,000	762	37,402	670	5	638	111	145	57	286,554	107,550	696
Canada (D-4)	21,647,000	58,452	370	56,108	11	50,650	6,612	3,904	919	10,582,927	3,689,440	26,571
Central Afr. Rep. (K-19)	2,100,000	1,215	1,728	998	-5*	1,049	74	109	54	261,390	106,183	1,277
Chad (J-19)	2,700,000	150	18,000	97	8	90	26	28	8	50,898	20,108	218
Chile (P-9)	10,405,123	12,491	833	10,962	22	8,991	2,660	734	197	2,139,136	938,188	12,280
Colombia (L-8)	23,953,000	13,507	1,773	12,018	24	9,685	4,004	1,035	221	2,795,094	1,150,507	14,134
Congo (L-18)	1,300,120	1,640	793	1,509	1	1,495	62	89	34	317,252	130,753	1,454
Gabon (L-18)	600,000	302	1,987	249	3	241	29	7	9	33,084	16,911	209
Costa Rica (K-7)	1,871,780	4,257	440	3,769	16	3,253	522	153	92	641,921	221,247	3,004
Cyprus (G-20)	646,000	831	777	757	10	688	74	31	9	110,913	45,241	294
Dahomey (K-17)	2,700,000	2,218	1,217	2,107	7	1,974	187	275	87	647,973	256,864	2,157
Denmark (D-18)	5,051,834	14,457	349	13,832	5	13,154	1,129	843	219	2,259,824	927,430	5,551
Faroe Islands (C-16)	38,731	91	426	86	4	83	6	20	5	29,175	10,766	44
Greenland (A-12)	49,541	87	569	83	9	76		22	8	24,949	11,363	80
Dominican Rep. (J-9)	4,562,341	5,679	803	5,194	16	4,474	1,090	609	103	1,455,459	680,990	8,048
Ecuador (L-8)	6,500,804	5,132	1,267	4,585	22	3,771	1,206	495	92	1,255,621	550,522	5,656
El Salvador (J-7)	3,869,367	4,535	853	4,065	42	2,854	1,509	384	91	1,081,011	383,528	5,454
Fiji (N-38)	553,692	527	1,051	486	7	453	88	63	19	135,394	43,851	607
American Samoa (N-40)	28,000	71	394	64	10	58	6	6	1	16,139	5,483	54
Gilbert & Ellice Isls. (L-39)	55,000	14	3,929	8	-33*	12			2	1,535	143	6
New Caledonia (N-36)	131,000	262	500	235	19	198	60	9	8	45,413	19,639	240
New Hebrides (N-37)	85,000	39	2,179	35	-3*	36	6	3	2	7,763	3,892	44
Niue (O-40)	4,353	10	435	8	-11*	9	1		1	765	509	16
Tahiti (Q-43)	119,168	228	523	199	18	169	53	15	5	43,766	17,842	248
Tonga (O-39)	90,000	29	3,103	24	85	13	3	6	1	8,385	2,931	32
Western Samoa (N-40)	146,625	110	1,333	101	3	98	12	9	2	21,774	6,826	92
Finland (B-20)	4,665,250	13,042	358	12,427	9	11,420	1,368	974	237	2,385,119	1,093,042	5,901
France (E-17)	52,346,000	56,972	919	53,003	15	46,077	8,689	2,041	952	9,521,171	4,493,249	36,862
Afars & Issas Terr. (K-21)	90,000	5	18,000	2	New			1	1	402	321	3
Algeria (H-17)	14,000,000	19	736,842	15	-6*	16	5		1	1,195	1,157	17
Cameroon (L-18)	5,700,000	11,214	508	9,831	14	8,623	1,186		307	796,720	564,467	7,600
Equatorial Guinea (L-18)	263,000	57	4,614	49	2	48	11		4	4,007	1,787	77
Tunisia (G-18)	5,200,000	40	130,000	38	12	34		1	1	4,219	2,704	22
Germany, West (E-18)	60,053,500	98,382	610	95,610	5	90,702	7,959	3,917	1,255	15,387,040	7,639,722	36,264

Country	Population	1974 Peak Pubs.	Ratio, One Publisher to:	1974 Av. Pubs.	% Inc. over 1973
West Berlin (E-18)	2,047,900	5,555	369	5,436	3
Ghana (K-17)	9,362,912	19,445	482	18,095	9
Greece (F-19)	9,000,000	17,418	517	17,073	5
Guadeloupe (J-10)	324,000	2,207	147	2,061	14
French Guiana (K-11)	45,000	166	271	152	21
Martinique (J-10)	330,000	905	365	838	19
Guatemala (J-7)	5,211,929	4,290	1,215	3,823	21
Guyana (K-10)	714,233	1,270	562	1,227	15
Haiti (J-9)	5,000,000	3,079	1,624	2,887	16
Hawaii (K-45)	832,147	4,567	182	4,248	15
Guam (G-36)	98,580	140	704	112	-7*
Marshall Isls. (J-39)	25,044	150	167	132	40
Palau (G-33)	12,674	22	576	21	
Ponape (J-37)	23,251	99	235	68	11
Saipan (F-36)	14,335	26	551	24	
Truk (H-36)	31,600	21	1,505	18	50
Yap (F-34)	7,869	14	562	11	57
Honduras (K-7)	2,875,968	2,460	1,169	2,039	29
Hong Kong (C-31)	4,000,000	347	11,527	313	17
Macao (C-31)	375,000	7	53,571	6	
Iceland (B-15)	213,499	153	1,395	146	14
India (J-25)	557,000,000	4,357	127,840	4,033	8
Bangladesh (B-28)	50,844,000	4	12,711,000	3	New
Nepal (A-27)	12,000,000	10	1,200,000	8	60
Sikkim (A-28)	200,000	21	9,524	13	44
Indonesia (G-30)	130,000,000	3,809	34,130	3,471	18
Ireland (D-16)	4,505,840	1,442	3,125	1,321	18
Israel (G-21)	4,460,000	226	19,735	207	19
Italy (F-18)	55,412,000	41,141	1,347	36,965	29
San Marino (F-18)	18,000	40	450	38	27
Ivory Coast (K-16)	4,100,000	831	4,934	760	22
Upper Volta (K-16)	5,258,141	38	138,372	29	71
Jamaica (J-8)	2,027,700	6,332	320	5,712	14
Cayman Islands (J-8)	12,800	34	376	28	27
Japan (B-36)	108,336,972	26,355	4,111	22,612	38
Kenya (L-21)	12,500,000	1,534	8,149	1,394	21
Burundi (L-20)	3,500,000	98	35,714	69	23
Ethiopia (K-21)	25,000,000	1,844	13,557	1,183	38
Rwanda (L-20)	3,375,000	19	177,632	16	60
Seychelles (M-23)	50,000	32	1,563	25	47
Sudan (K-20)	20,000,000	100	200,000	93	37
Tanzania (M-20)	14,000,000	1,851	7,563	1,376	8
Uganda (L-20)	11,000,000	142	77,465	118	-13*
Korea (B-35)	33,445,000	26,474	1,263	22,861	33
Lebanon (G-21)	3,213,000	1,755	1,831	1,618	13
Abu Dhabi (H-23)	55,000	11	5,000	6	-14*
Dubai (H-22)	25,000	5	5,000	2	100
Iran (G-23)	30,159,000	27	1,117,000	20	18
Iraq (G-22)	10,074,169	13	774,936	9	50
Jordan (H-21)	2,470,000	44	56,136	31	11
Kuwait (H-22)	910,000	21	43,333	17	42
Qatar (H-22)	115,000	1	115,000	1	
Saudi Arabia (J-22)	7,740,000	4	1,935,000	2	
Syria (G-21)	6,450,000	191	33,770	170	9
Leewards-Antigua (J-10)	70,794	171	414	157	13

1973 Av. Pubs.	1974 No. Bptzd.	Av. Pio. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Av. Bible Studies
5,300	409	189	57	823,990	459,483	1,894
16,533	3,017	1,164	384	3,971,814	1,763,353	16,431
16,218	581	791	447	3,115,726	1,739,478	7,734
1,808	450	73	29	339,015	188,240	1,774
126	42	7	2	29,278	15,178	214
705	168	36	14	151,976	71,471	739
3,160	800	298	65	902,694	320,671	4,417
1,067	221	168	31	349,099	139,674	1,217
2,493	439	256	56	765,412	325,174	4,350
3,709	1,203	751	47	1,341,718	590,288	4,729
121	14	19	2	33,814	11,229	76
94	35	19	2	42,014	16,333	211
21	3	10	1	14,317	5,686	65
61	13	13	1	22,325	6,347	53
24	2	9	1	14,685	4,190	30
12	5	8	2	10,673	2,700	43
7	3	6	1	10,183	4,281	63
1,582	586	250	47	590,060	211,884	2,766
267	67	58	6	129,518	55,862	516
6		2	1	4,320	2,059	11
128	9	22	3	36,900	13,259	103
3,742	598	416	217	1,023,452	360,750	2,966
	2	1	1	402	126	1
5	5	2	1	3,124	1,187	19
9		3	2	6,659	2,844	22
2,936	797	716	132	1,340,955	445,519	4,470
1,115	96	282	49	527,832	200,629	759
174	39	19	5	50,899	18,723	186
28,720	9,509	2,253	816	8,415,588	4,192,899	34,933
30	5	2	1	7,136	2,603	21
623	246	102	32	258,703	152,176	1,466
17	9	13	2	22,332	11,067	99
5,018	1,086	241	173	857,282	354,517	4,029
22	2	2	1	4,183	1,502	23
16,360	7,456	6,000	646	10,998,115	4,942,241	41,590
1,153	309	168	63	446,921	155,854	1,436
56	23	3	1	16,885	11,454	67
860	368	101	26	343,883	146,331	1,607
10		4	1	5,443	2,142	26
16	4		1	3,681	2,223	28
68	6	17	3	35,397	13,400	129
1,268	165	131	72	373,165	134,693	1,278
135	16	14	7	36,582	19,753	195
17,194	7,312	3,550	389	7,299,247	2,598,202	28,205
1,427	209	92	39	344,809	149,649	1,227
7				481	331	2
1				290	309	1
17	1	5	1	9,103	4,362	30
6				781	577	3
28	9	3	1	4,766	2,040	20
12			1	1,090	635	8
1				56	37	
2				119	73	1
156	31	7	5	30,982	12,180	99
139	26	14	3	33,528	13,418	139

Country	Population	1974 Peak Pubs.	Ratio One Publisher to:	1974 Av. Pubs.	% Inc. over 1973
Anguilla (J-10)	6,000	16	374	14	
Dominica (J-10)	70,302	207	340	190	12
Montserrat (J-10)	12,335	23	536	22	5
Nevis (J-10)	11,230	41	274	37	12
St. Kitts (J-10)	34,227	131	261	125	19
St. Martin (J-10)	5,327	43	124	39	-7*
Liberia (K-16)	1,300,000	942	1,380	891	7
Luxembourg (E-17)	422,000	715	590	679	12
Malagasy Rep. (N-22)	8,500,000	613	13,866	521	29
Malaysia (E-28)	11,434,841	350	32,671	305	20
Brunei (F-30)	112,000	3	37,333	2	
Mauritius (N-23)	843,422	332	2,540	310	14
Réunion (O-23)	475,000	365	1,301	339	17
Rodrigues (N-24)	25,857	16	1,616	13	-28*
Mexico (H-5)	56,469,420	71,007	795	65,973	14
Morocco (G-16)	16,690,000	211	79,100	192	-8*
Gibraltar (G-16)	29,927	74	404	69	23
Netherlands (D-17)	13,504,000	27,217	496	26,157	13
Neth. Ant.-Curaçao (K-9)	152,229	551	276	495	19
Aruba (K-9)	61,717	296	209	268	16
Bonaire (K-9)	8,280	28	296	26	13
Newfoundland (E-10)	530,000	1,035	512	974	11
New Zealand (R-35)	3,042,800	7,107	428	6,413	9
Cook Islands (P-41)	21,227	37	574	28	4
Norfolk Island (O-36)	1,400	2	700	2	
Nicaragua (K-7)	2,000,000	2,689	744	2,389	20
Nigeria (K-18)	79,758,969	100,898	790	96,173	14
Niger (J-18)	2,870,000	43	66,744	36	3
Norway (C-18)	3,972,990	7,207	551	6,795	12
Okinawa (D-34)	970,000	694	1,398	617	21
Pakistan (H-24)	64,000,000	150	426,667	141	5
Afghanistan (G-24)	15,450,000	12	1,287,500	10	11
Panama (K-8)	1,612,005	2,557	630	2,309	15
Papua (K-34)	739,200	573	1,290	541	14
Bougainville Is. (K-36)	102,400	27	3,793	24	
Manus Island (J-35)	27,600	12	2,300	9	13
New Britain (K-35)	189,000	158	1,196	141	26
New Guinea (J-34)	1,531,300	492	3,112	461	2
New Ireland (J-35)	64,500	61	1,057	46	-6*
Solomon Islands (L-36)	160,998	623	258	595	13
Paraguay (O-10)	2,400,000	1,231	1,950	1,113	14
Peru (M-8)	14,755,000	9,980	1,479	8,618	29
Philippines (E-32)	40,000,000	76,671	522	67,725	18
Portugal (F-16)	8,300,000	13,111	633	12,075	22
Angola (M-19)	5,300,000	1,817	2,917	1,409	75
Azores (G-14)	295,000	167	1,766	152	19
Cape Verde Is. (J-14)	218,000	14	15,571	12	9
Madeira (G-15)	257,000	194	1,325	159	34
Puerto Rico (J-9)	2,800,000	13,598	206	12,598	22
Virgin Is. (Brit.) (J-9)	10,500	81	130	74	7
Virgin Is. (U.S.) (J-10)	75,500	434	174	390	13
Rhodesia (N-20)	5,999,700	12,629	475	11,830	4
Malawi (M-20)	5,100,000	20,589	248	17,660	12
Mozambique (O-20)	8,000,000	6,373	1,255	5,298	25
Senegal (K-15)	4,000,000	302	13,245	271	14

1973 Av. Pubs.	1974 No. Bptzd.	Av. Pio. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Av. Bible Studies
14		1	1	3,251	1,504	9
170	34	18	7	42,174	16,438	139
21		3	1	5,113	2,352	21
33	12	4	1	7,595	2,573	15
105	12	6	3	21,311	10,731	69
42	1	2	1	6,004	3,294	36
831	160	141	22	307,858	107,374	1,139
604	103	55	14	147,798	71,685	486
403	112	36	18	118,585	53,709	636
254	86	55	14	114,468	47,267	571
2				221	169	2
271	42	31	7	78,887	26,582	320
289	41	21	9	73,725	29,247	295
18	2	1	1	2,368	1,194	6
57,694	13,678	4,904	2,456	12,608,227	4,836,826	57,787
208	38	19	7	54,692	21,081	165
56	14	6	1	15,391	5,984	64
23,245	3,044	2,124	260	5,461,999	1,953,033	10,388
416	138	27	7	108,268	51,623	591
232	76	8	4	45,987	23,586	204
23	3	2	1	8,217	3,533	31
881	125	111	36	248,142	106,876	495
5,883	1,077	578	110	1,395,840	528,243	3,505
27		2	2	6,668	2,570	29
2				37	28	1
1,998	417	214	42	604,961	284,591	3,081
84,657	17,203	9,114	1,892	24,682,368	8,662,481	91,718
35	4	16	3	28,856	10,872	88
6,091	746	293	181	1,048,237	417,675	2,706
509	169	141	16	269,189	111,064	999
134	15	28	4	55,245	20,165	170
9	2		1	1,524	668	4
2,002	336	194	59	539,236	241,394	2,809
476	52	52	32	113,585	37,390	548
24	3	6	2	9,020	3,686	48
8	2	2	1	2,041	484	5
112	30	19	7	42,215	15,179	198
453	89	61	22	135,497	40,534	535
49	7	10	6	20,448	4,741	46
526	97	85	30	179,566	68,957	781
975	206	147	35	324,329	145,683	1,156
6,699	2,485	996	170	2,511,600	898,238	10,337
57,556	15,059	7,922	1,634	15,823,852	4,822,827	36,150
9,894	2,448	418	186	1,988,627	841,933	12,181
803	471	40	18	325,678	235,257	3,121
128	45	8	4	31,867	12,662	180
11			2	2,140	1,842	31
119	39	7	3	29,498	11,108	160
10,333	3,357	563	168	2,334,418	888,064	11,578
69	17	4	1	12,335	5,559	81
346	86	27	7	78,285	31,667	376
11,354	1,451	636	513	2,305,904	799,199	8,486
15,807	1,965	853	283	2,601,198	998,371	9,157
4,251	1,209	212	111	1,062,984	421,087	5,291
237	39	58	7	119,924	56,158	466

Country	Population	1974 Peak Pubs.	Ratio, One Publisher to:	1974 Av. Pubs.	% Inc. over 1973
Gambia (K-15)	325,000	11	29,545	9	50
Mali (J-17)	4,500,000	10	450,000	8	60
Mauritania (J-16)	1,000,000	3	333,333	2	-33*
Sierra Leone (K-15)	2,520,000	1,117	2,256	1,038	4
Guinea (K-15)	5,143,284	253	20,329	205	6
Singapore (E-28)	2,150,000	290	7,414	256	15
South Africa (P-19)	23,603,000	28,397	831	26,097	14
Botswana (O-19)	630,379	258	2,443	190	
Lesotho (P-20)	1,016,000	684	1,485	601	17
St. Helena (N-16)	4,722	102	46	81	23
South-West Afr. (N-18)	610,000	302	2,020	263	35
Swaziland (O-20)	463,428	750	618	681	17
Spain (F-16)	33,846,767	25,604	1,322	23,536	28
Andorra (F-17)	24,807	40	620	32	60
Canary Islands (H-15)	1,252,100	877	1,428	802	33
Sri Lanka (C-26)	13,200,000	457	28,884	410	20
Surinam (K-10)	375,000	831	451	760	18
Sweden (C-19)	8,157,101	15,285	534	14,590	9
Switzerland (E-18)	6,350,000	10,026	633	9,197	10
Liechtenstein (E-18)	23,085	18	1,283	17	13
Taiwan (D-33)	15,740,000	1,324	11,888	1,216	12
Thailand (C-29)	38,359,008	562	68,254	519	15
Laos (C-29)	3,000,000	68	44,118	55	12
Togo (K-17)	2,100,000	2,321	905	2,224	14
Trinidad (K-10)	994,600	2,703	368	2,531	15
Tobago (K-10)	37,900	110	345	99	1
Uruguay (P-10)	2,700,000	4,451	607	4,200	16
Venezuela (K-9)	12,185,000	11,069	1,101	10,229	16
Vietnam (D-30)	19,800,000	113	175,221	106	20
Zaire (L-19)	22,000,000	15,476	1,422	13,681	6
Zambia (N-20)	4,556,000	55,982	81	52,209	3
196 Countries		1,849,179		1,717,227	14.0
† 11 Other Countries		172,253		163,486	8.7
GRAND TOTAL (207 countries)		2,021,432		1,880,713	13.5

* Percentage of decrease
† Work banned and reports are incomplete

need is greater. But even if you do not personally know some of these people, the interest on the part of Jehovah's witnesses is world wide because Jesus Christ said, 'This good news of the kingdom will be preached in all the world for a witness to all the nations, and then the end will come.' So we are very much interested in what is being done around the world.

It is interesting to note that, under the direction of the ninety-six branch offices that look after the work in 207 different lands, there are 34,576 congregations of Jehovah's witnesses. Thousands of new Kingdom Halls have been built in all parts of the earth, and, in many instances, these are filled to overflowing. There

1973 Av. Pubs.	1974 No. Bptzd.	Av. Pio. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Av. Bible Studies
6	1	4	1	7,097	4,241	15
5	1	5	1	9,658	8,022	57
3				136	80	1
1,001	137	252	60	463,139	212,440	2,157
194	25	57	13	95,602	40,700	361
223	17	21	4	57,787	28,937	448
22,829	4,055	1,923	768	5,820,690	1,859,164	19,014
190	33	16	11	45,064	14,603	177
514	150	69	17	178,713	66,668	577
66	31	1	2	9,355	6,262	35
198	28	28	8	65,963	22,955	199
580	58	39	26	157,678	47,685	536
18,398	6,786	2,006	378	5,829,805	2,545,003	24,773
20	2	4	1	8,723	4,080	39
601	282	73	14	205,726	81,862	772
343	87	78	13	150,573	55,526	530
643	145	111	10	243,186	96,644	849
13,400	1,425	1,132	263	2,852,253	1,305,713	8,417
8,385	1,096	257	187	1,414,051	674,817	6,006
15		2	1	2,780	2,052	18
1,089	199	105	48	236,767	66,362	680
450	101	93	22	180,746	61,415	512
49	6	19	2	35,410	10,854	99
1,959	370	258	42	699,465	307,409	3,144
2,206	391	235	41	593,558	236,862	2,640
93	2	9	2	23,801	12,944	108
3,620	869	392	83	1,071,762	473,554	5,015
8,826	1,939	606	136	2,169,837	917,482	10,854
88	17	25	3	49,175	17,569	116
12,949	1,755	1,277	455	3,732,419	1,513,177	18,516
50,775	2,994	975	1,017	7,309,184	4,538,649	51,373
1,506,218	281,672	124,552	31,653	352,850,594	142,815,657	1,255,758
150,455	16,200	2,583	2,923	18,281,976	8,355,898	95,646
1,656,673	297,872	127,135	34,576	371,132,570	151,171,555	1,351,404

	1973	1974
MEMORIAL ATTENDANCE WORLD WIDE	3,994,924	4,550,457
MEMORIAL PARTAKERS WORLD WIDE	10,523	10,723

is no question about it; God "furnishes us all things richly for our enjoyment." For our part, we ought to "work at good, to be rich in fine works, to be liberal, ready to share." (1 Tim. 6:17, 18) And no matter where Jehovah's witnesses are, they want to share.

Let us briefly, for a moment, look at what they did world wide.

When there is an organization with 2,021,432 workers who are working with God and are backed up by his holy spirit, workers anxious to share the Word of God with other people, it is no wonder that 297,872 persons throughout the world dedicated their lives to Jehovah and were baptized.

Many of the workers spent their full time in the preaching of the good news. On the average, 14,525 of them were in the special pioneer work, and 112,610 others were in the pioneer and temporary pioneer work.

Along with all the congregation publishers, who averaged 1,753,578 in number throughout the year, they devoted 371,132,570 hours to preaching the good news of the Kingdom. With that many people talking that much, all around the world, people certainly heard about God's kingdom.

Jehovah's witnesses cannot spend all their time with the people in their homes. They have to earn their own living, take care of their families and look after life's necessities. But they have printed sermons, books, magazines, booklets, and they leave these with the people on a small contribution. Apart from what they use in their own personal study, this is what they distributed last year in the way of publications: Bound books, 27,581,852; booklets, 12,409,287; magazines, 273,238,018 copies. In addition to that, they obtained 2,387,904 new subscriptions for the *Watchtower* and *Awake!* magazines. This, of course, kept the printing plants of the Society very busy. It was necessary to produce 51,663,097 bound books, 18,239,169 booklets, 236,093,830 *Watchtower* magazines and 235,017,799 *Awake!* magazines. In addition to this, they printed hundreds of millions of copies of tracts and other literature that they distributed in upward of 160 languages.

Jehovah's witnesses are not just interested in distributing literature. They want people to read what they get, and that is why they make return visits. The record shows that they made 151,171,555 return visits on interested people, and every week throughout the year they were conducting on an average 1,351,404 home Bible studies. Someday soon, we pray, these people too will exclaim, "I will say to Jehovah: 'You are my refuge and my stronghold' "!—Ps. 91:2.

We welcome all of these with whom we are studying the Bible, and other interested persons, to attend meetings at our Kingdom Halls, and to share with us in our worship as a congregation of God. Throughout the world there are 34,576 congregations, and you will be interested to know that on the evening of April 7, 1974, Sunday, there were gathered around the world at the celebration of the Lord's evening meal 4,550,457 persons. So one can easily see that people are interested in what Jehovah's witnesses are doing. We want to share the riches that God supplies, so that all those who hear the truth from God's Word can 'safely treasure up for themselves a fine foundation for the future in order that they may get a firm hold on the real life.'—1 Tim. 6:19.

ACTS OF JEHOVAH'S WITNESSES IN MODERN TIMES

Nineteen hundred years ago the Son of God, Jesus Christ, when on earth began to sow seed. In a parable Jesus likened himself to a householder who planted fine seed in his field, only to have a foe secretly sow weeds among the good seed. Rather than risk uprooting the wheat by removing the weeds immediately, he allowed both to grow together until the harvest, when the difference between the two would be unmistakable.

Jesus pointed out that the weeds were the sons of the wicked one; the wheat, the sons of the kingdom. To the undiscerning, those weeds, imitation Christians, would appear to be wheatlike. And through the centuries the wheat and the weeds continued to grow together. At the harvesttime, which is "the conclusion of the system of things," the reapers, who are angels, would collect the weeds to destroy them. However, the wheat class of Christians would shine as brightly as the sun in the kingdom of their Father. (Matt. 13:24-30, 36-43) Because of this, as the *Yearbook* shows, a large throng of others have joined with them world wide in magnifying Jehovah and declaring that His kingdom is the only hope for mankind.

Beginning at Pentecost of 33 C.E. the wheat class appeared and thereafter grew in number. (Acts 2:1, 41, 47; 4:4) Christian congregations were established throughout Israel, and later throughout the then known world. However, as foretold, the Devil succeeded in oversowing the wheat field with weeds. By the fourth century C.E. Babylonish religious thinking and Greek philosophy had made their mark on professed Christians. Apostasy from true Christianity had come to full bloom and the weeds, imitation Christians, abounded in number. The Protestant Reformation, actually a mere rebellion against the Catholic Church, resulted in many sects, steeped in religious error. Despite apostasy, wheatlike ones were in evidence during the centuries of spiritual darkness.

As the conclusion of the system of things approached, the Most High God, Jehovah, acted to identify the wheat in a pronounced way. Very interesting things were happening in God's field under cultivation. Especially was this true during the last half of the nineteenth century in one sector of that worldwide field. What took place is part of the modern-day history of Jehovah's Christian witnesses. That history, covering more than a hundred years, is very interestingly brought to our attention by our considering their activity in the United States of America.

UNITED STATES OF AMERICA

Our narrative begins in the mid-nineteenth century. Covered wagons still roll across the open plains, carrying settlers to remote sectors of the American West. Vast herds of bison or buffalo—some twenty million in 1850—yet roam between the Appalachian and Rocky Mountain ranges.

The devastating Civil War ravages the land and takes its deadly toll from 1861 to 1865, followed by an era of industrialization. In 1869 the first transcontinental railway comes to completion. During the 1870's the electric light and the telephone first come on the scene. The electric streetcar facilitates urban travel by the 1880's, and by the century's end a few automobiles noisily proclaim their presence.

What the religious climate of this era would be was unpredictable, to say the least. Charles Darwin had espoused the theory of man's evolution in his 1859 work *Origin of Species*. As evolution, higher criticism of the Bible, atheism, spiritism and infidelity assailed organized religion, the Roman Catholic Church held the first Vatican Council (1869-1870), thus making an effort to strengthen her weakening position. Various other groups eagerly anticipated the imminent *fleshly* return of Christ—but in vain.

Yet, "the conclusion of the system of things" was approaching. Surely "wheat"—true Christians—must exist somewhere in God's earth-wide field under cultivation. But where?

'A DAY OF SMALL THINGS'

It is about 1870; the place, Allegheny City, Pennsylvania. Allegheny, which later became a part of Pittsburgh, is a city of many churches. One evening a young man of eighteen is walking along one of Allegheny's streets. By his own later admission, he had been "shaken in faith regarding many long-accepted doctrines" and had fallen "a ready prey to the logic of infidelity." But tonight he is attracted by some singing. He enters a dusty, dingy hall. His object? In his own words, "to see if the handful who met there had anything more sensible to offer than the creeds of the great churches."

The young man sat and listened. Jonas Wendell, a Second Adventist, delivered the sermon. "His Scripture exposition was not entirely clear," our listener later remarked. But it did something. He had to admit: "It was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before."

The inquisitive young man was Charles Taze Russell. Born in Allegheny on February 16, 1852, he was the second son of Joseph L. and Ann Eliza (Birney) Russell, both of Scottish-Irish descent. Charles' mother, who had dedicated him to the Lord's work at birth, died when he was a lad of nine. But at an early age Charles received his first impressions of religion from his Presbyterian parents. Eventually he joined the nearby Congregational Church because of its more liberal views.

As a mere boy of eleven years, Charles entered a business partnership with his father, the youngster himself writing the articles of agreement under which their enterprise operated. At fifteen he was associated with his father in a growing chain of men's clothing stores. In time, they had stores in Pittsburgh, Philadelphia and elsewhere.

All along, young Charles was a sincere student of the Scriptures. He wanted to serve God to the best of his ability. In fact, once, when he was twelve years old, his father found him in the family store at two o'clock in the morning, poring over a Bible concordance, heedless of the hour.

Growing older, Russell was spiritually troubled. Especially was he concerned about the doctrines of eternal punishment and predestination. He reasoned: "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving. His standard would be lower than that of many men." (1 John 4:8) Nonetheless, young Russell continued to believe in God's existence. His mind beleaguered by concern over doctrine, he examined the various creeds of Christendom, studied leading Oriental religions—and experienced grave disappointment. Where was truth to be found?

By the time Russell was seventeen, a later associate says that this is the way he reasoned, namely: "There is no use in my trying to find out anything reasonable about the future from any of the creeds or even from the Bible, so I'm just going to forget the whole thing and give all my attention to business. If I make some money I can use that to help suffering humanity, even though I cannot do them any good spiritually."

It was while young Russell had such thoughts that he stepped into that dingy hall in Allegheny and heard the sermon that 'reestablished his wavering faith in the Bible's divine inspiration.' Approaching several

young men of his acquaintance, he told them of his intention to study the Scriptures. Soon this small group—about six in number—began meeting weekly for systematic Bible study. At their regular gatherings during the years 1870 to 1875, the religious thinking of these men underwent profound changes. With the passing of time, Jehovah blessed them with increasing spiritual light and truth.—Ps. 43:3; Prov. 4:18.

"We came to recognize," wrote Russell, "the difference between our Lord as 'the man who gave himself,' and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men. . . . we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom."

Earnestly endeavoring to counteract such erroneous teachings, in 1873 twenty-one-year-old C. T. Russell wrote and published at his own expense a booklet entitled "The Object and Manner of the Lord's Return." Some 50,000 copies were published and it enjoyed a wide distribution.

About January of 1876, Russell received a copy of the religious periodical *The Herald of the Morning.* From the cover, he identified it with Adventism, but its contents were a surprise. The editor, N. H. Barbour of Rochester, New York, understood that the object of Jesus Christ's return was not to destroy but to bless all families of the earth and that his coming would be thieflike and not in the flesh, but as a spirit. In fact, from Biblical time-prophecies Barbour thought Christ then was present and that the harvest work of gathering the "wheat" and "tares" ("weeds") was already due. Russell arranged a meeting with Barbour and, as a result, the Pittsburgh Bible class of about thirty persons became affiliated with Barbour's slightly larger Rochester, New York, group. From his own funds Russell contributed money to print the then nearly suspended *Herald,* becoming coeditor of the journal.

At the age of twenty-five, in 1877, Russell began selling out his business interests and went into full-time preaching activity. He then was traveling from city to city delivering Bible discourses at public gatherings, on the streets and in Protestant churches. Because of this work, he became known as "Pastor" Russell. He

determined to invest his fortune in the promulgation of the work, devote his life to the cause, prohibit collections at all meetings and depend on unsolicited contributions to continue the work after his own money was exhausted.

In 1877, Barbour and Russell jointly published *Three Worlds, and the Harvest of This World.* This 196-page book combined information about Restitution with Biblical time prophecies. It presented the view that Jesus Christ's invisible presence and a forty-year period opening with a three-and-a-half-year harvest dated from the autumn of 1874.

Very noteworthy was the striking accuracy with which that book pointed to the end of the Gentile Times, "the appointed times of the nations." (Luke 21:24) It showed (on pages 83 and 189) that this 2,520-year period, during which Gentile or non-Jewish nations would rule the earth without interference by any kingdom of God, began with the Babylonian overthrow of the kingdom of Judah in the late seventh century B.C.E. and would end in 1914 C.E. Even earlier, however, C. T. Russell wrote an article entitled "Gentile Times: When Do They End?" It was published in the *Bible Examiner* of October 1876, and therein Russell said: "The seven times will end in A.D. 1914." He had correctly linked the Gentile Times with the "seven times" mentioned in the book of Daniel. (Dan. 4:16, 23, 25, 32) True to such calculations, 1914 did mark the end of those times and the birth of God's kingdom in heaven with Christ Jesus as king. Just think of it! Jehovah granted his people that knowledge nearly four decades before those times expired.

All went well for a while. Then came the spring of 1878. Barbour expected that the living saints on earth would then be caught away bodily to be forever with the Lord in heaven. But it did not happen. According to Russell, Barbour "seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away en masse." He soon did so. "To our painful surprise," says Russell's account, "Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child."

In the September issue of the *Herald* appeared Russell's article "The Atonement," upholding the ransom

and contradicting Barbour's error. Until December 1878 the controversy continued in the journal's pages. "It now became clear to me," wrote Russell, "that the Lord would no longer have me assist financially, or be in any way identified with, anything which cast an influence in opposition to the fundamental principle of our holy religion." So, what did C. T. Russell do? He continues: "Therefore, after a most careful though unavailing effort to reclaim the erring, I withdrew entirely from *The Herald of the Morning*, and from further fellowship with Mr. Barbour." But this was not enough to show his "continued loyalty to our Lord and Redeemer." Hence, further action was taken. Writes Russell: "I therefore understood it to be the Lord's will that I should start another journal, in which the standard of the Cross should be lifted high, the doctrine of the Ransom defended and the Good Tidings of great Joy proclaimed as extensively as possible."

C. T. Russell took it as the Lord's leading that he give up traveling and begin publishing a journal. Thus in July 1879 the first issue of *Zion's Watch Tower and Herald of Christ's Presence* made its appearance. Now known world wide as *The Watchtower*, this magazine has always upheld the Biblical doctrine of the ransom. As Russell once wrote: "From the first, it has been a special advocate of the Ransom; and, by the grace of God, we hope it will be so to the end."

The journal's beginning was a "day of small things," as its first issue consisted of only some 6,000 copies. (Zech. 4:10) C. T. Russell, chairman of the Pittsburgh Bible class, was the editor and publisher. Five other mature Bible students served originally as regular contributors to its columns. The magazine was dedicated to Jehovah and to the interests of God's kingdom. Reliance was placed upon God, as indicated, for instance, when it was said in the second issue: " 'Zion's Watch Tower' has, we believe, JEHOVAH for its backer, and while this is the case it will never *beg* nor *petition* men for support. When He who says: 'All the gold and silver of the mountains are mine,' fails to provide necessary funds, we will understand it to be time to suspend the publication." Never has the publication been suspended. Instead, its printing has soared to an average each issue of more than 8,500,000 copies by late 1974.

Firm determination to uphold and declare Biblical truth had resulted in divine blessing for those Bible students of the 1870's. Despite the growth of many religious "weeds" in the worldwide field, God had acted to identify the "wheat" or true Christians. (Matt. 13:25, 37-39) Undeniably Jehovah was calling persons "out of darkness into his wonderful light." (1 Pet. 2:9)

In 1879 and 1880 C. T. Russell and his associates founded some thirty congregations in Pennsylvania, New Jersey, New York, Massachusetts, Delaware, Ohio and Michigan. Russell himself arranged personal visits to each congregation. His program called for one or several Bible meetings with each group.

Those early congregations were called "ecclesias" (from the Greek *ek·kle·si'a*, meaning "congregation") and at times were spoken of as "classes." All congregation members voted congregationally on certain matters and also elected a board of elders, responsible for directing congregational matters. The ecclesias were linked together by accepting the pattern of activity of the congregation in Pittsburgh, where C. T. Russell and other *Watch Tower* writers were elders.

Jesus Christ 'preached release to imprisoned captives.' (Luke 4:16-21; Isa. 61:1, 2) If honest-hearted ones of the nineteenth century were to gain God-given freedom, religious error had to be exposed. *Zion's Watch Tower* was serving that purpose. Yet, something else helped to fill the need—"Bible Students' Tracts" (also called "Old Theology Quarterly"), written in 1880 and thereafter by Russell and his colleagues. These tracts were provided free for distribution by *Watch Tower* readers.

C. T. Russell and his associates believed they were in the time of harvest, and they were few in number —only about one hundred strong in 1881. But people needed liberating truth, and by God's undeserved kindness they were going to receive it. "Wanted 1,000 Preachers" was the striking title of an article in *Zion's Watch Tower* of April 1881. To those able to give one half or more of their time exclusively to the Lord's work, it was suggested: "That you go forth into large or small cities, according to your ability, as Colporteurs or Evangelists, seek to find in every place the earnest Christians, many of whom you will find possessed of a zeal for God, but not according to knowledge; to these seek to make known the riches of Our Father's grace, and the beauties of His word, giving them tracts." Among other things, these colporteurs (forerunners of today's pioneer publishers) were to obtain *Watch Tower* subscriptions. Of course, not all *Watch Tower* readers could be full-time preachers. Yet, those who could not devote full time were not left out, for they were told: "If you have a *half* hour, or an hour, or two, or three, you can use it and it will be acceptable with the Lord of the harvest. Who can tell the blessings which may flow from one hour's service under God's direction."

The desired thousand preachers did not then answer the call to action. (During 1885 there were about 300

colporteurs.) But Jehovah's servants knew that they should preach the good news. Fittingly, *Zion's Watch Tower* of July and August 1881 stated: "Are you preaching? We believe that none will be of the little flock except preachers. . . . Yes, we were called to suffer with him and to proclaim the *good news* now, that in due time we might be glorified and perform the things now preached. We were not *called, nor anointed* to receive honor and amass wealth, but to spend and be spent, and to *preach* the good news."

In that same year—1881—C. T. Russell completed two large pamphlets. One was entitled "Tabernacle Teachings." The other—*Food for Thinking Christians*—exposed certain doctrinal errors and explained the divine purpose.

Originally the printing of tracts and *Zion's Watch Tower* was done almost entirely by commercial firms. But if literature distribution was to expand, and if the Bible Students (as Jehovah's witnesses were then known) were to receive contributions to carry on the work, some sort of society was required. So, early in 1881, Zion's Watch Tower Tract Society was established as an unincorporated body with C. T. Russell as its manager. He and others generously contributed some $35,000 to get this printing organization into operation. During 1884 the formerly unincorporated Society was incorporated as Zion's Watch Tower Tract Society, Russell serving as its president. Today this religious corporation is known as the Watch Tower Bible and Tract Society of Pennsylvania.

"The purpose for which the corporation is formed," said its charter, "is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

"The dissemination of Bible truths" took a notable step forward with a series of books entitled "Millennial Dawn" (later, "Studies in the Scriptures"). Written by C. T. Russell in easily understood language, Volume I was published in 1886. First called "The Plan of the Ages" and later "The Divine Plan of the Ages," it covered such subjects as "The Existence of a Supreme Intelligent Creator Established," "Our Lord's Return—Its Object, the Restitution of All Things," "The Day of Judgment," "The Kingdom of God" and "The Day of Jehovah." During a forty-year period, six million copies of this publication were distributed, helping hundreds of sincere truth seekers to come out of false religious bondage into Christian freedom.

In the course of time, C. T. Russell wrote five other books of the "Millennial Dawn" Series. They were: Volume II, *The Time Is at Hand* (1889); Volume III, *Thy Kingdom Come* (1891); Volume IV, *The Battle of Armageddon* (1897; originally called "The Day of Vengeance"); Volume V, *The At-one-ment Between God and Man* (1899); Volume VI, *The New Creation* (1904). Russell did not survive to write an intended seventh volume of this series.

What a response there was to such Christian publications! God's spirit prompted individuals to act. In some cases, withdrawal from false religion was quick. "Its truth captured my heart at once," wrote one woman in 1889, after reading a volume of *Millennial Dawn*. "Forthwith I withdrew from the Presbyterian Church where I had so long been groping in the dark for the truth, and found it not." A clergyman wrote in 1891: "After preaching in the M[ethodist] E[piscopal] church for three years, during all of which time I have been earnestly seeking the truth, I am now, by the help of God, able to 'come out of her.'" —Rev. 18:4.

A keen desire to preach the good news is displayed in the thoughts others expressed to the Society by letter. For instance, in 1891 a man and his wife wrote: "We have consecrated our all to the Lord and to his service to be used to his glory; and, the Lord willing, I am going to try the colporteur work as soon as I can get things arranged, and if the Lord accepts of my service and blesses me in doing his work, then we will break up housekeeping and both wife and I will engage in the harvest work."

Quite interesting was correspondence the Society received in 1894 from one man who had obtained volumes of *Millennial Dawn* from two women who were colporteurs. He read the books, ordered additional copies, subscribed to *Zion's Watch Tower*, and was moved to write: "My dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a 'helping hand' to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase." This letter was signed by J. F. Rutherford, who dedicated himself to Jehovah

twelve years later and eventually succeeded C. T. Russell as president of the Watch Tower Society.

THE BIBLE HOUSE

The Bible Students had headquarters offices first at 101 Fifth Avenue, Pittsburgh, and thereafter at 44 Federal Street, Allegheny, Pennsylvania. By the late 1880's, however, the accelerating work of publishing the good news and gathering sheeplike ones made expansion a necessity. So, Jehovah's people built their own structure. Completed in 1889 at a cost of $34,000, this four-story brick building situated at 56-60 (later renumbered 610-614) Arch Street, Allegheny, was known as the "Bible House." Originally it was held in title by the Tower Publishing Company, a private concern managed by C. T. Russell that for some years published literature for the Watch Tower Society at an agreed price. In April 1898, ownership of this plant and real estate was transferred by donation to the Watch Tower Society, its board of directors evaluating the structure and equipment at $164,033.65.

The Bible House served as the Society's headquarters for some twenty years.

"What was it like at the Bible House in 1907?" asks Ora Sullivan Wakefield. Answering her own query, she says, in part: "There were only thirty of us in the 'family' and being small it was truly a family. . . . We all ate, slept, worked and worshipped in that one building. The chapel also had a place for baptism under the platform."

Just think of it! Back in 1890 there were only about four hundred active associates of the Watch Tower Society. But Jehovah's holy spirit was at work and was producing fine results. (Zech. 4:6, 10) Accordingly, the 1890's were times of increase. In fact, hundreds gathered, on March 26, 1899, to memorialize the death of Jesus Christ, an incomplete report citing 339 groups with 2,501 participants. Indeed, sheeplike ones were flocking 'into the pen.'—Mic. 2:12.

Growth of the preaching work had been spurred on by C. T. Russell's trip abroad in 1891. This 17,000-mile journey took him and his party to Europe, Asia and Africa. Thereafter a publications depot was set up in London. Also, arrangements were made to publish the Society's literature in German, French, Swedish, Dano-Norwegian, Polish, Greek and, later, in Italian.

"TO THE HOUSE OF JEHOVAH LET US GO"

David rejoiced when it was said: "To the house of Jehovah let us go." (Ps. 122:1) Comparably, the early

Bible Students were delighted to gather for meetings and conventions. (Heb. 10:23-25) The spiritual rewards were many, but one thing always was lacking—the collection plate. Applicable to all meetings and conventions of Jehovah's Christian witnesses is the slogan "Seats free, no collection." Properly so, too, in view of Jesus Christ's words: "You received free, give free." Voluntary contributions have served to cover any expenses associated with meeting places of Jehovah's people.—Matt. 10:8; 2 Cor. 9:7.

Suppose we join our fellow believers of earlier times as they travel to their weekly meetings. "Before and after the turn of the century," comments Ralph H. Leffler, "there were very, very few meetings missed by us. In those days we had no cars. The only way that we who lived out in the country five miles from town could get to the meetings was either walk . . . or use a horse and buggy. Many, many times we used a horse and buggy or carriage to drive the ten miles round trip twice on Sundays to attend the meetings. Year after year, summer and winter, rain or shine, we realized it was our privilege to learn ever more and more about the truths of the Bible and to strengthen our faith. We did not want to miss any opportunity to associate with others of like faith." Hazelle and Helen Krull remark: "When the snow covered the ground we went by horse and sleigh, covering the horse with a blanket during the meeting. Sometimes the horse waited patiently and sometimes it pawed impatiently."

What were those early meetings like? One of them was based on *Tabernacle Shadows of the Better Sacrifices*, first published by the Society in 1881. It considered the prophetic significance of Israel's tabernacle and the sacrifices offered there. Even children benefited greatly from these studies. Recalling these meetings as held in one home, Sara C. Kaelin comments: "The group had increased and sometimes the children had to sit on the steps leading upstairs, but all had to learn and answer questions. What did the bullock represent? The Court? The Holy? The Most Holy? Day of Atonement? High Priest? Underpriest? It was so impressed on our minds that we could visualize the High Priest performing his duties and we knew what it meant."

"Cottage Meetings" were held on Wednesday evenings. These also became known as Prayer, Praise and Testimony Meetings. Concerning them Edith R. Brenisen writes: "After a hymn and a prayer, the leader read an appropriate scripture, giving a few comments, and then the meeting was turned over to the friends to comment as they wished. Sometimes it would be a joyful experience one had in the service

work or some evidence of Jehovah's special leading or protection. One was free to offer a prayer or ask for a certain hymn to be sung, the words often expressing the thoughts of one's heart better than the person could. It was an evening for meditation upon Jehovah's loving care and for close association with our brothers and sisters. As we listened to some of their experiences we grew to know them better. Observing their faithfulness, seeing how they overcame their difficulties, often helped us in solving some of our own perplexities." This meeting was the forerunner of what has since developed into the service meeting, held weekly by Jehovah's witnesses today and so helpful to them in their preaching work.

In those early days, "Dawn Circles" were held on Friday evenings. These Bible studies were so named because volumes of *Millennial Dawn* were used. Ralph H. Leffler recalls that Sunday evening usually was devoted to a Bible study or a discourse on the Scriptures. What was known as a "chart talk" might be given. What was this? He explains: "Under the front cover of Volume I of *Studies in the Scriptures* there was a long chart . . . That chart was enlarged to the size of a banner . . . and could be purchased from the Bible House in Allegheny, Pennsylvania. That chart was hung on the wall in front of the audience for all to see as the speaker for the occasion went about explaining its many arches and pyramids. The chart was a graphic illustration of the main Bible events from man's creation to the end of the millennium and the beginning of 'ages to come.' . . . We learned much about Bible history from these 'chart' talks. And they were delivered frequently."

"Chart talks" might be delivered at the regular meeting places of Jehovah's people or elsewhere. Were these discourses effective? C. E. Sillaway recalls: "The talks must have borne some fruit, for the little group grew from six adults to about fifteen in less than two years." On one occasion, William P. Mockridge gave a chart talk in a Baptist church in Long Island City, New York, "with the result that several members of [the Baptist preacher's] church came into the truth and the minister . . . C. A. Erickson also came into the truth and became one of the Society's traveling . . . speakers."

The annual commemoration of Jesus Christ's death afforded early Bible Students opportunities to hold conventions. (1 Cor. 11:23-26) One such gathering took place in Allegheny, Pennsylvania, April 7-14, 1892. Present were about 400 servants of Jehovah and interested persons from some twenty states and Manitoba, Canada. Since then, of course, spiritually rewarding conventions of God's people have been held in many cities throughout the United States and the world. And how Jehovah has made things grow! From over 123 lands the 1958 Divine Will International Assembly of Jehovah's Witnesses drew to New York city's Yankee Stadium and Polo Grounds a combined audience of 253,922!

COURAGEOUS AND STRONG-HEARTED IN GOD'S SERVICE

"Volunteers Wanted!"—that was the striking title of an article in *Zion's Watch Tower* of April 15, 1899. It proposed a new method of disseminating Bible truths —one sure to take Christendom's clergy by storm. To participate in this work, a person would have to be courageous and strong-hearted. (Ps. 31:24) Jehovah's people of that time were given the opportunity to engage in mass free distribution of 300,000 copies of a new booklet entitled "The Bible vs. Evolution." It was to be handed to the people as they left the churches on Sunday. Christian volunteers by the thousands responded wholeheartedly, and a great work was done in the United States, Canada and Europe.

This volunteer work continued for years, especially on Sundays, and eventually was expanded to include house-to-house tract distribution. New tracts were published at least twice a year and were delivered to churchgoers by the millions. From 1909 onward, the Watch Tower Society released a new series of tracts called "Peoples Pulpit" (then "Everybody's Paper" and later "The Bible Students Monthly"). Through these monthly tracts religious error was exposed, Scriptural truths were explained and the nations were warned about the highly significant year 1914. Cartoons and illustrations added to the effectiveness of these tracts. By such tract distribution, God's servants were more and more noticed by the public, becoming widely known as Bible Students and International Bible Students.

"Each class had a Volunteer Captain who planned the work," says Edith R. Brenisen, "and the workers were called Volunteers. . . . Sunday mornings were spent in this volunteer work. It took us to the church doors. We passed out the tracts as the people came out of church. . . . At twelve o'clock, as the people came out, we handed the literature to them and then waited until one o'clock so as to serve those who stayed for Sunday school. Almost everyone took a tract. Some threw theirs on the ground and, of course, we gathered those up. The message the tracts contained was 'Come Out of Her, My People.'"

Many pleasant evenings were spent preparing the tracts for distribution. Margaret Duth recalls evenings when fellow Christians met at her home for that purpose, and writes: "We would open the dining room table full length and some of us would separate the tracts while others folded them; another group would stamp them with the time and location of the Sunday afternoon lecture."

Next came the distribution itself. According to Samuel Van Sipma, this "was an activity of the Bible Students in which practically everyone shared." He adds: "Many of us would get up early on Sunday morning [about five o'clock] and leave tracts on the porches or under the doors of the homes in a section of territory assigned, two or four usually working together. Of course, tracts were also distributed at other times . . . Some have not inappropriately referred to this tracting activity as scattering gems like morning dew, and unquestionably many were indeed refreshed as a result of reading these inspiring pages of divine truth."

Even Christian children shared in tract distribution work. Grace A. Estep recalls how she and her two eldest brothers "would tiptoe onto the porches early on Sunday mornings and slip the tracts under the doors." Opposition might well be encountered, for Sister Estep continues: "Sometimes a door would suddenly open and a veritable giant of a grown-up would appear, usually screaming invectives and sometimes chasing us with brooms or canes or flailing arms, and making dire threats if we should ever dare to return. . . . Now and then, however, someone would accept the tract or smile at us, and then we'd rush home to tell our parents."

Use of tracts produced good results. For example, Victor V. Blackwell tells us: "It was a *tract* which brought the Kingdom truth into our home. A *tract* was the beginning of a solid foundation of Bible truth for my father, my mother, myself and children, besides many others who accepted and embraced the hope- and faith-inspiring information about the Kingdom government for all mankind."

USING THE PUBLIC PRESS

"Another feature [of the work] that cannot be overlooked lightly," says George E. Hannan, "was the publishing of Pastor Russell's sermons in the newspapers." An international newspaper syndicate featuring C. T. Russell's sermons was developed. Though Russell might be traveling, weekly he would send this syndicate, made up of four members of the Society's headquarters staff, a sermon about two newspaper columns in length. They, in turn, retelegraphed it to newspapers in the United States, Canada and Europe. The Society bore the telegraph expense, but the newspaper space was given free.

A publication named "The Continent" once stated concerning C. T. Russell: "His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together." But it was not Russell as a man that was important. The wide circulation of the good news was vitally significant. "More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses," said *The Watch Tower* of December 1, 1916. "All told, more than 4,000 newspapers published these sermons." Here, then, was another means of spreading Bible truths.

"CLASS EXTENSION WORK"

The courageous activities of Jehovah's servants were intensifying as another feature of their work came on the scene in 1911. Known as the "class extension work," it was an extensive public lecture campaign. Taking up this new work were forty-eight traveling ministers sent out on assigned routes as public speakers. But "class extension work" involved more than this. The names and addresses of interested persons who attended the discourses were obtained, and these individuals were visited at home by Bible Students, all in an effort to gather such ones together and form new congregations. Colporteurs helped to organize these congregations, and many new ones were formed. By 1914, in fact, 1,200 congregations were functioning in connection with the Watch Tower Society throughout the earth.

"After obtaining the use of a hall for a public talk," say Hazelle and Helen Krull, "we arranged for announcements in the weekly newspaper and made calls giving personal invitations. We also set a slant board at the entrance of the hall with a chalk-written announcement of the meeting. Many of these halls had only lamplight. If interest was shown at the initial meeting, we followed up with further talks. We made it a point to greet and talk personally to each one of the little group that gathered (and it was usually a

little group) and to call at the homes of the interested ones to further their interest."

TRAVELING WITH THE PILGRIMS

As early as 1894, twenty-one traveling representatives of the Watch Tower Society were sent out to hold public meetings and to upbuild congregations of Bible Students spiritually. They traveled on a fixed route, and as congregations grew in number additional pilgrims, as they were called, were sent on the road. Pilgrims served the interests of God's people from the 1890's to the late 1920's. Their attitude was like that of Paul, who told Roman Christians: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

Personality traits of the traveling pilgrims varied, as did those of Jesus Christ's apostles. (Luke 9:54; John 20:24, 25; 21:7, 8) "Brother Thorn had a most mild manner, was an exceedingly well-groomed, goateed little man," comments Grant Suiter, adding: "The pilgrims were impressively neat. . . . More importantly, they aided their listeners to develop faith in the Word of God." When Harold B. Duncan first met Brother Thorn, "it made a loving and lasting impression." Brother Duncan says: "His talk to the group was like a father giving loving and affectionate counsel to his sons and daughters, and grandsons, sort of like a patriarch in times of old."

Grace A. Estep recalls: "Brother Hersee loved music, and after we children had been sent to bed, mom would play the piano, dad the violin, and Brother Hersee would sing the 'hymns.' . . . Of the others whom we knew and loved so much—Brother [Clayton J.] Woodworth, Brother Macmillan and others whose lives were such a fine example of endurance—there is a special affection for Brother Van Amburgh. He was so full of gentleness and tenderness toward the 'dearly beloved' that he often made me think of what the beloved apostle John must have been like."

Looking back to the days when she was a young girl and pilgrim brothers stayed in her home, Ethel G. Rohner states: "They were always interested in us young folks—my sister and brother also. We always enjoyed their visits. As a young girl, I was a little awed by their quiet confidence and faith—accepting all things as Jehovah's will. They really left us young folks a fine example of Christian fortitude and faith."

Doubtless many of the pilgrims endeared themselves to their fellow believers also because they made themselves "at home" when visiting. "What made the visit so pleasant?" asks Mary M. Hinds. She answers: "Greetings dispensed with, the pilgrim questions daddy as to the public meetings, whether or not he has any questions about the articles in *The Watch Tower*, how things are moving along in the little town, if anyone else is showing interest since the last visit, and other routine questions. For a little while his attention is directed to us children (three of us now) before he retires to his room. 'Isn't he nice! He talks to us!' We are thrilled and off to a good start to enjoy every minute of his stay, usually one or two days. Maybe it is Benjamin Barton who has given me a picture postcard that he brought from the 1910 Chatauqua Lake convention, and he has pasted his picture on the back of it. Or perhaps Brother J. A. Bohnet has made my brother a kite and is helping him fly it. . . . Brother A. H. Macmillan may take a moment to go out to the cornfield with us and select six nice ears of corn for his dinner."

"Some of the pilgrims had personal peculiarities and these were noted, of course," admits Harold P. Woodworth, "but there were outstanding qualities—gifts of the holy spirit that left a deep and lasting influence." Sister Earl E. Newell remarks: "I will never, never forget a statement that Brother Thorn made that has helped me to this day. He said, and I quote, 'Whenever I get to thinking a great deal of myself, I take myself into the corner, so to speak, and say: "You little speck of dust. What have you got to be proud of?"'" A noteworthy trait, indeed, for "the result of humility and the fear of Jehovah is riches and glory and life."—Prov. 22:4.

These traveling pilgrims did not have an easy time in journeying from place to place. Concerning trips of her husband Edward, who once served in this capacity, Edith R. Brenisen wrote: "To reach some of the out-of-the-way places it was often necessary to travel by train, stagecoach, wagons of all kinds and horseback. Some of such trips were very exciting. . . . One appointment was in or near Klamath Falls, Oregon. To get there after going part way by train he then had to take an overnight trip by stagecoach. The next day he was met at a little town by a brother who was there with a buckboard. (In case you never saw or rode in one, I'll tell you that it is just a wooden wagon mounted on four wheels that are set on the axles, with no springs. If a person did not have back trouble before his ride, he surely did after.) A long ride took

them into the mountains to the brother's farm in a beautiful valley beside a mountain stream."

What about that particular pilgrim visit itself? Sister Brenisen adds: "Soon the yard was well filled with teams of all descriptions, bringing the friends from afar to hear the pilgrim. The meeting began at three o'clock with a two-hour talk, after which questions were invited, and there were many. They did stop long enough for a nice evening meal that the sisters had provided, after which there was another two-hour talk, followed by more questions." That night the sisters slept in the house and the brothers in the hay. A room in the house had been reserved for the pilgrim, but Brother Brenisen preferred to go to the barn along with the brothers. "Morning came," says Sister Brenisen, "and after a hearty breakfast the brother saddled three horses, one a pack horse and one for each of them. To get to the train that would take him to his next appointment they had to take a trip of sixty miles right through the wilds to the nearest railroad station. Sometime later Edward received a letter from the sister telling him that after they left she went to the barn for the pillow and there it was with the impression his head had made in it. When she picked it up, right under that spot was a big rattlesnake all coiled up, having enjoyed the warmth of his head. The snake was quite indignant about being disturbed and showed it. How very often it is better to be ignorant of some facts!"

What about discourses of the pilgrims? What were they like? Concerning one pilgrim, Brother Toutjian, Ray C. Bopp says: "This brother was an instructor. He taught by illustrations. . . . [He had] a scale model of the tabernacle in the wilderness, which he laid out on a table . . . The holy, the most holy, the courtyard with the altar of burnt offering and the basin were enclosed with a cloth fence about four inches high hanging like drapery from little metal bars. Figurines of priests in authentic robes were set in their proper places and were moved about as they performed their functions . . . [as Brother Toutjian] described each observance and its prophetic meaning based on the reference book *Tabernacle Shadows*."

"A public lecture was always scheduled," comments Mary M. Hinds, "and oftentimes the pilgrims would give a talk on the Chart, explaining the 'dispensations' and 'ages' marked on it. At least one brother, M. L. Herr, had an illustrated lecture. Using still-life slides, he made the little Ruthie of his talk come to life by means of the resurrection. Yes, lifelong impressions were made by these brothers, the connecting link in those days between the headquarters of this growing organization and the isolated subscribers to the *Watch Tower* and the 'ecclesias' that were being organized." Ollie Stapleton expresses her sentiments, saying: "These visits were occasions for spiritual upbuilding and instruction, and helped us to work more closely at unity with Jehovah's organization."

EXPANSION AS THE GENTILE TIMES NEAR THEIR END

As the Bible Students found themselves in the first decade of the twentieth century, they were aware that time was running out for the nations. Long had God's people looked to 1914 as the end of the 2,520-year-long Gentile Times. (Luke 21:24, *King James Version*) Now it was a few short years away, and C. T. Russell prepared to undertake an all-out worldwide campaign as a testimony to the nations. But for such extensive international work the Bible House in Allegheny was far too small.

In 1908, therefore, several representatives of the Watch Tower Society, including J. F. Rutherford (then its legal counselor), were sent to New York city. Why? To secure more suitable quarters, property that Russell himself had located on an earlier trip. This they did, purchasing the old "Plymouth Bethel," 13-17 Hicks Street, Brooklyn, New York. It was a mission structure completed in 1868 for the nearby Plymouth Congregational Church, where Henry Ward Beecher once served as pastor. The Society's delegation also bought Beecher's old four-story brownstone parsonage at 124 Columbia Heights, only a few blocks away.

Beecher's former residence soon became the new home of the Society's headquarters staff of over thirty persons, and it was called "Bethel," meaning "House of God." The remodeled Hicks Street building became known as "The Brooklyn Tabernacle." It housed the Society's offices and a fine auditorium. On January 31, 1909, 350 persons were present for the dedication of the Society's new headquarters.

At Bethel was located C. T. Russell's study. Downstairs was the dining room, with a long table that would accommodate forty-four persons. The family would assemble here to sing a hymn, read the "Vow" and join in prayer before breakfast. At the beginning of the meal a Bible text was read from *Daily Heavenly Manna for the Household of Faith*, and this was discussed during breakfast.

Would you like to hear the vow that was daily impressed on their minds? Entitled "My Solemn Vow to God," it goes like this:

"Our Father which art in heaven, hallowed be thy

name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

"Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Bethel, and everywhere.

"I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee, and thy dear flock.

"I Vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

"I further Vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people, and so far as reasonably possible I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open:—In the case of a brother—wife, children, mother and sisters excepted. In the case of a sister—husband, children, father and brothers excepted."

Recitation of this vow was later discontinued among God's people at Bethel and elsewhere. Yet, the high principles embodied in its words are still sound.

About three blocks from Bethel was the Brooklyn Tabernacle, a quaint old red-brick structure consisting of two floors and a basement. It housed the Society's general offices, the composing room, where type was set for *The Watch Tower*, a stock room and also a shipping room. On the second floor was an auditorium with seating for 800. Here Brother Russell regularly spoke.

For a time the Society's headquarters staff was housed largely at 124 Columbia Heights. Later, the adjoining building at 122 Columbia Heights was purchased, enlarging the Bethel home. The year 1911 saw the completion of a rear addition extending nine floors down a precipice to Furman Street. It provided much more space for living quarters and other facilities, including a new dining room. To hold title to such properties, in 1909 Jehovah's servants formed the People's Pulpit Association, now known as the Watch-

tower Bible and Tract Society of New York, Incorporated. It and other corporations formed by God's people in various lands all cooperate with one another and with the governing body of Jehovah's witnesses.

'BLESSING JEHOVAH AMONG CONGREGATED THRONGS'

Regular conventions and other public gatherings of the Bible Students were excellent occasions to 'bless Jehovah among congregated throngs,' even as God's servants had done in times past. (Ps. 26:12) What was the nature of these events? Let us see.

'Even here, in the highest balcony of the world-famed Auditorium Theater, home of the Chicago Grand Opera, not a seat is unoccupied. As I look seven floors down toward the stage, one-half block away, I wonder if it will be necessary to strain my ears to hear. Following the chairman's introduction, Charles Taze Russell rises to his feet, places his left forefinger to his right palm and begins to speak in a normal tone of voice. He has no notes. There is no podium. He moves freely about the platform. Every word is clearly discernible, as he describes the prophetic ending of the Gentile Times and the ushering in of the Millennial Age.'

This is the recollection of Ray C. Bopp. It is but an example. The place might just as well have been London's Royal Albert Hall, where C. T. Russell spoke to great audiences in May 1910. Then, again, it might have been New York city's noted Hippodrome Theatre, where Russell addressed a large Jewish audience on Sunday, October 9, 1910. Regarding that discourse, the New York *American* of October 10, 1910, said, in part: "The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service." Scores of rabbis and teachers were present. "There were no preliminaries," said the newspaper. "Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, 'Zion's Glad Day.'" As reported, eventually the audience 'warmed up' to the speaker. Next there was applause, finally enthusiastic response. The discourse over, Russell signaled again and the choir "raised the quaint, foreign-sounding strains of the Zion hymn, 'Our Hope,' one of the masterpieces of the eccentric East Side poet Imber." The

effect? This, according to the press account: "The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds. At the height of the enthusiasm over the dramatic surprise he prepared, Pastor Russell walked off the stage and the meeting ended with the end of the hymn."

Times have changed, and so have Christian views of Biblical prophecies once thought to apply to natural Jews in our day. With increased light from God, his people have discerned that such words foretell good things for the spiritual "Israel of God," Jesus Christ's anointed followers. (Rom. 9:6-8, 30-33; 11:17-32; Gal. 6:16) But we have been reviewing the early twentieth century, and this is how things were in those days.

Since Brother Russell was so widely known and spoke to large audiences on many occasions, you may wonder what it was like to listen to him. "How different from the ordinary preacher!" exclaims C. B. Tvedt, adding: "No oratory, no emotionalism. No begging to hit the sawdust trail. There was something far more effective and powerful than all of these put together! That was the simple, quiet, confident expounding of the Word of God—letting one scripture unlock another one until it became, as it were, a powerful magnet. In this way Brother Russell held his audience in rapt attention." Ralph H. Leffler says that before giving a discourse Brother Russell made several graceful bows to the audience. When speaking, he usually stood on the open platform and would walk about, using his arms freely in gesturing. "He never used notes . . . but always spoke freely from the heart," according to Brother Leffler, who continues: "His voice was not loud, but it had peculiar carrying power. Without ever using sound amplifying equipment (there was none in those days), he could be heard and understood by large audiences, holding them as if spellbound for one, two and sometimes three hours at a time."

Yet, the man was not important. The message was, and Bible truth was being declared to multitudes. There were many capable Christians proclaiming the good news in those days, and some persons heard their words with appreciation. Opponents were numerous, of course, and they sometimes sought to promote their unscriptural views in public debate with Jehovah's servants.

In what later appeared to be an attempt by the Pittsburgh ministerial alliance to discredit C. T. Russell's scholarship and Biblical views, on March 10, 1903, Dr. E. L. Eaton, minister of the North Avenue Methodist Episcopal Church, challenged Russell to a six-day debate. During each session of this debate, held that autumn in Allegheny's Carnegie Hall, on the whole Russell came off victorious. Among other things, he Scripturally maintained that the souls of the dead are unconscious while their bodies are in the grave and that the object of both Christ's second coming and the millennium is the blessing of all the families of the earth. Russell also made a very strong Biblical denial of the hellfire doctrine. Reportedly, one clergyman approached him after the last session of the debate and said: "I am glad to see you turn the hose on hell and put out the fire." Interestingly, after this debate many members of Eaton's congregation became Bible Students.

Another significant debate took place on February 23-28, 1908, at Cincinnati, Ohio, between C. T. Russell and L. S. White of the "Disciple" denomination. Thousands attended. Russell courageously upheld such Scriptural teachings as the unconscious state of the dead between death and resurrection, and Biblically maintained that Christ's second coming will precede the millennium and that the object of both is the blessing of all families of the earth. Hazelle and Helen Krull were present and tell us: "Beauty and harmony of truth and fine Scriptural arguments on each subject of debate stood out in stark contrast to the confusing teachings of men. At one point 'Elder White,' spokesman and debater for the opposing views, in desperation said that he was reminded of a sign over a blacksmith shop reading 'All kinds of twisting and turning done here.' But, to the honest truth seeker, it was a demonstration of 'handling the word of the truth aright' [on the part of Russell; 2 Tim. 2:15], with resultant harmony." The Krull sisters recall that Jehovah blessed Brother Russell with His spirit to present the truth ably, and they term the event "a triumph of truth over error."

J. F. Rutherford accepted a Baptist debate challenge in behalf of the Watch Tower Society against J. H. Troy. It took place in April 1915 at the Trinity Auditorium in Los Angeles, California, before an audience of 12,000 (with an estimated 10,000 being turned away for lack of space) during the four nights of the debate. Rutherford was victorious in courageously defending Bible truth.

In the twelve years following the Eaton-Russell debate, other debating challenges were accepted by God's servants, though the opponents, perhaps out of fear, usually called off the engagements. C. T.

Russell himself did not favor debates, for he was aware of their disadvantages for Christians. In *The Watch Tower* of May 1, 1915, he pointed out, among other things, that 'those who are of the truth are bound by the Golden Rule and their presentation must be along absolutely fair lines, whereas their opponents seem to have no restrictions or restraints.' "Any kind of argument," wrote Russell, "regardless of the context, regardless of the Golden Rule, regardless of everything, is considered permissible." He also stated: "So far as the Editor is concerned, he has no desire for further debates. He does not favor debating, believing that it rarely accomplishes good and often arouses anger, malice, bitterness, etc., in both speakers and hearers. Rather he sets before those who desire to hear it, orally and in print, the message of the Lord's Word and leaves to opponents such presentations of the error as they see fit to make and find opportunity to exploit.—Hebrews 4:12."

Bible discourses themselves afforded better opportunities to present Scriptural truths, and C. T. Russell often spoke to large audiences. During the years of 1905 to 1907, for instance, he toured the United States and Canada by special train or car and conducted a series of one-day conventions. His public lecture then was "To Hell and Back." Delivered before packed houses in nearly every large city in both countries, this discourse featured a humorous, imaginary trip to hell and back. Louise Cosby recalls that Russell agreed to give this lecture in Lynchburg, Virginia, and she says: "My father had big posters made advertising this lecture and got permission to place them on the front of the streetcars. This was quite amusing and people asked, If this car takes us to hell, will it bring us back?"

Bible lectures also were featured during C. T. Russell's trips abroad. In 1903 he had made a second journey to Europe, speaking to audiences in various cities. Then, from December 1911 to March 1912, Russell, as chairman of a seven-man committee, made a round-the-world tour, traveling to Hawaii, Japan, China, through southern Asia into Africa, on to Europe and back to New York. A study of Christendom's foreign missions was undertaken and many lectures were given, thus spreading seeds of truth that, in time, brought into fruitful activity groups of anointed Christians in far-flung areas of the earth. Besides this worldwide tour, however, C. T. Russell journeyed to Europe regularly and traveled extensively throughout North America on "convention tour" special trains, accompanied by many fellow workers.

ABOARD A "CONVENTION TRAIN"

As time passed, requests for personal appearances by C. T. Russell increased. In fulfilling some speaking engagements, he sometimes had traveled aboard a special railroad "convention car," a small group accompanying him. But larger parties were organized in "convention trains," as many as 240 traveling with Russell on one occasion. Several railroad cars were linked together and the party traveled from one city to another according to a prearranged schedule. Arriving in a particular city, Russell's assistants advertised the public meeting by distributing handbills. At the meeting they greeted individuals, obtained the names and addresses of interested ones and, when possible, would visit these and establish congregations. It was not uncommon for these "convention trains" to be used in visiting large cities in the United States and Canada.

Why not board a "convention train" and ride with a happy company of Christians? In June 1913 a special train was engaged for over 200 Bible Students who would accompany C. T. Russell from Chicago, Illinois, on a trip that would take them to Texas, California, Canada and then to a convention in Madison, Wisconsin, with a side-run to Rockford, Illinois. Malinda Z. Keefer supplies these details: "Our train was to leave from the Dearborn station over the Wabash Railroad at noon, June 2. The friends began to arrive about ten o'clock, and it was a happy and exciting time, meeting old friends I had not seen for a long time and getting acquainted with new ones. It didn't take long to realize we were one big family. . . . and the train was our home for a month."

Finally, it is time to leave. "As the train pulled out of the station on its 8,000-mile journey," continues Sister Keefer, "the friends who had come to say good-bye sang 'Blest Be the Tie That Binds' and 'God Be with You Till We Meet Again,' all the while waving hats and handkerchiefs until we were lost to their view, and were on our way for a most memorable trip. We picked up some friends in St. Louis, Missouri, and some in a few other places until we finally numbered two hundred and forty. Brother Russell joined us at Hot Springs, Arkansas, where an eight-day convention was in session."

It truly was a spiritually upbuilding journey. Says Sister Keefer: "At every stop on the trip there were conventions being held—most were for three days, and we stayed one day with each convention. During these stops Brother Russell gave two talks, one to the friends in the afternoon, and another to the public

in the evening on the subject 'Beyond the Grave.'" As to her own feelings about the trip, Sister Keefer says: "My appreciation for the fellowship of the friends all along the way and the spiritually upbuilding talks and instructions I had received during that trip cannot be expressed in words. I was grateful to Jehovah for having had such a privilege."

At those early conventions of God's people some things were a little different from what they are today. For example, take the "love feast." What was that? Recalling this feature of the early assemblies, J. W. Ashelman states: "Some practices not needed or continued did seem a blessing at the time, such as the speakers lining up in front of the platform holding plates of diced bread as the audience filed along the line partaking of the bread and shaking hands with each speaker and joining in singing 'Blest Be the Tie That Binds Our Hearts in Christian Love.'" That was it—the "love feast." And it was a moving experience. Edith R. Brenisen readily admits: "The love for each other filled our hearts to overflowing, often running down our cheeks in tears of joy. We were not ashamed of our tears nor did we try to hide them."

Early Christians sometimes held "love feasts," but the Bible does not describe them. (Jude 12) Some think they were occasions when materially prosperous Christians held banquets to which they invited their poorer fellow worshipers. But the Scriptures do not make "love feasts" obligatory, whatever their early nature, and so they are not in vogue among true Christians today.

A NEW WAY TO DECLARE THE GOOD NEWS

The Bible Students were keenly aware of Jesus Christ's prophecy: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14, *King James Version*) So, as that significant year 1914 drew closer, God's people undertook an all-out campaign of worldwide proportions—a hitherto unparalleled educational and warning work. They employed a bold, new method of declaring the good news.

Say it now is the year 1914. Imagine that you are seated among hundreds of persons in a darkened auditorium. Before you is a large motion-picture screen. To your surprise, a white-haired man in a frock coat appears, and, without a note in hand, he begins to speak. Oh, you have been to the movies before. But this one is different. The man speaks and you hear his words. This is no common silent movie. It is something special, both technically and in the message it conveys, and

you are impressed. The man? He is Charles Taze Russell. This production? It is the "Photo-Drama of Creation."

C. T. Russell recognized that motion pictures were a fine medium for reaching masses of people. In 1912, therefore, he began preparing the Photo-Drama of Creation. It turned out to be an eight-hour-long photographic slide and moving picture production, complete with color and sound. Designed to be shown in four parts, the Photo-Drama carried viewers from creation through human history to the climax of God's purpose for earth and mankind at the end of Jesus Christ's thousand-year reign. Pictorial slides and motion pictures were synchronized with phonograph records of talks and music. There had been various experiments with color and sound movies, but years would pass before they would be commercially successful. Not until 1922 did an all-color, feature-length motion picture make an appearance. And film audiences in general had to wait until 1927 to hear both dialogue and music combined in a commercial movie. Yet, the Photo-Drama of Creation was not without the color, the spoken word and the music. It was years ahead of its time, and millions saw it free of charge!

A fortune for those days—some $300,000—was spent by the Society in producing the Photo-Drama. And of the work involved, Russell wrote: "God kindly veiled our eyes as respects the amount of labor connected with the DRAMA. Had we foreknown the cost of time and money and patience necessary for the start we would never have begun it. But neither did we know in advance the great success that would attend the DRAMA." Choice musical recordings and ninety-six phonograph-record talks were prepared. Stereopticon slides were made of fine art pictures illustrating world history, and it was necessary to make hundreds of new paintings and sketches. All the color slides and films had to be hand painted, some of this work being accomplished in the Society's own Art Room. And, think of it! This had to be done repeatedly, for there were at least twenty four-part sets prepared, making it possible to show a portion of the Drama in eighty different cities on a given day.

What took place behind the scenes during exhibitions of the Photo-Drama of Creation? "The Drama started with a movie of Brother Russell," says Alice Hoffman. "As he would appear on the screen and his lips began to move, a phonograph would be started at the precise moment and we would enjoy listening to his voice."

The unfolding of a flower and the hatching of a chick were among the memorable features of the

Photo-Drama movies. These examples of time-lapse photography truly impressed viewers. "At the same time that these pictures were being shown," comments Karl F. Klein, "there was an accompaniment of very fine music, such gems as Narcissus and Humoreske."

There were also many other things to remember. "Right now," says Martha Meredith, "I see Noah and his family walking into the ark with the animals, and the picture of Abraham and Isaac walking to Mount Moriah where Abraham was going to offer his son as a sacrifice. When I saw Abraham put his son on the altar—this son he dearly loved—I shed tears. No wonder Jehovah called Abraham his friend . . . he knew that Abraham would obey his voice at all times." —Jas. 2:23.

Besides the regular Photo-Drama of Creation, there were "Eureka Drama" outfits. One was made up of the ninety-six recorded lectures, as well as musical recordings. The other consisted of both the records and the slides. Though the latter Eureka Drama lacked motion pictures, it was very successful when shown in less densely populated areas.

During 1914 the Photo-Drama of Creation was shown free throughout the United States. This was very expensive, both for the Society and for the local Bible Students, who contributed money to rent suitable places for its exhibition. And so, in the course of time, it no longer was shown to large audiences. But the Photo-Drama of Creation had done a great work in acquainting persons with God's Word and purposes.

To illustrate: In a letter to C. T. Russell, one person wrote: "My wife and I truly thank our heavenly Father for the great and priceless blessing which has come to us through your instrumentality. It was your beautiful Photo-Drama which was the cause of our seeing and accepting the truth as our own." And Lily R. Parnell tells us: "These pictorial demonstrations of Jehovah's purposes for mankind aroused the interest of many thinking people so that the congregation [at Greenfield, Massachusetts] grew larger, since they made the Bible a living book and proved to thoughtful ones what precious information our God had provided for salvation to those who would avail themselves of his provision."

Not without reason, therefore, has it been said by Demetrius Papageorge, long a member of the Society's headquarters staff: "The Photo-Drama was a masterpiece of a project, when we consider the small number of Bible Students and the proportionately small amount of finances available. It really was Jehovah's spirit behind it!"

COLPORTEURS "AGLOW WITH THE SPIRIT"

For many years prior to 1914 zealous colporteurs—Christian men and women "aglow with the spirit"—had been spreading the good news far and wide. (Rom. 12:11) The colporteur service began in 1881, when *Zion's Watch Tower* carried the article "Wanted 1,000 Preachers." To persons without dependent families and who could give one half or more of their time to the Lord's work a plan was suggested. It was that they go into large and small cities as colporteurs or evangelists. For what purpose? Said the *Watch Tower:* "Seek to find in every place the earnest Christians . . . to these seek to make known the riches of Our Father's grace, and the beauties of His word." Bible publications were to be placed in the hands of such persons, and colporteurs were permitted to pay their own expenses with money received from literature placements and *Watch Tower* subscriptions that they obtained.

For the colporteurs *Zion's Watch Tower* of May 1887 had some fine suggestions on what to say at the doors. It also said: "Take a *big heart* full of *love* for God and for those you would lead into the light, full of *faith* in God and trust in his promises, and full of *hope* that God will be pleased to use you to his glory now as well as hereafter."

Willing to work hard in Jehovah's service, the colporteurs made their mark. Wherever they went—into cities, towns, villages—they were noticed. A writer in *The Gospel Messenger* of the late 1890's was moved to say: "In the city of Birmingham [Alabama] there are several persons now working who call themselves 'Non-Sectarian Christians.' . . . They have worked this city from house to house, selling MILLENNIAL DAWN and circulating other brief literature. They talk their religion every chance, and preach on Sunday. They call themselves 'Colporteurs.' They have put over two thousand copies of their books in this city. . . . Now, why cannot we disseminate our literature and the Bible doctrine, as we understand it, in this way? The fact is, I fear, we have stagnated on methods, and God is gradually hinting to us that, if we do not get to moving forward, he will give us a back seat."

"Yes, we had colporteurs cover the towns and rurals in those early days," writes Henry Farnick. He remembers them well: "Sometimes they would trade for farm produce, chickens, soap and what-not, which they would use or sell to others. At times, in a sparsely settled area, they stayed with farmers and ranchers overnight, and at times even slept in haystacks . . . These faithful ones kept on for years and years until age overtook them."

Through the years Jehovah made ample provision for faithful colporteurs. So, they really lacked nothing essential. (Ps. 23:1) "We lived frugally on the contributions received from the placement of literature," says Clarence S. Huzzey. "This took faith in Jehovah's loving provisions and I can honestly say that we never went hungry and we had the necessary shelter and clothing during the many years in the full-time ministry. (Ps. 37:25) How wonderfully Jehovah provided what was needed!"

Living costs were not very high years ago, but that did not mean that colporteurs could afford to be extravagant. Take the year 1910 as an example. Malinda Z. Keefer recalls a colporteur assignment in Council Bluffs, Iowa, and she writes: "Council Bluffs was harder territory, but by going with a positive attitude one could get along. The cost of living was so much cheaper in those days. Our mode of transportation (walking) didn't cost much and neither did the food: bread was 5c a loaf, sugar 5c a pound, steak 25c a pound—and this was a real treat, if we could get any. Room rentals were reasonable and trolley car fares were 5c. What a different world compared with the nineteen seventies!"

Late in 1921, George E. Hannan entered colporteur service. Concerning the cost of living, he once wrote: "My food bill came to $4 per week. I had one warm meal a day, the other two consisting of dried fruits and some vegetables that I received in trade for literature. When asked what I would do when I ran out of funds, I would say: 'Just wait and see what Jehovah works out for me.' I had heard of some who had quit when they got down to their last $50. My thought was that Jehovah's intervention was not needed in this regard as long as one had $50 or even $10 or $1. I had confidence he would aid me to meet the high cost of living, not the cost of high living."

What about transportation? Well, Charles H. Capen recalls working several Pennsylvania counties "by 'shanks' mare' (on foot)." Other colporteurs found the bicycle to be a real help. "In the years from 1911 to 1914, colporteurs were working counties in our section of Ohio," comments LaRue Witchey, continuing: "They labored hard in the service, pedaling bicycles many miles, loaded with 'Scripture Studies.'" Of course, a colporteur's first ride on a bicycle could be quite an experience.

Maybe a horse would be better. Malinda Z. Keefer fondly recalls old Dobbin. "Dobbin was a gentle horse and never had to be tied. He would wait for me when I went to the doors and then walk along with me to the next place."

But, then, not all horses were like old Dobbin, as colporteur Anna E. Zimmerman and Esther Snyder learned. Imagine two women in a rented buggy pulled by a horse just shipped in from the west. Sister Zimmerman tells us that the horse "would let nothing pass him by, not even the train, which for several miles before reaching the livery stable ran parallel with the road. I called over to the engineer, 'Please hold your train at the station until we get our horse to the livery stable.' He replied: 'O.K. Take your time.' The horse continued putting up and down all four as fast as ever. We reached the stable O.K. with the stable owner apologizing that he was at lunch when we hired the horse and that the stable boy, being afraid of the horse, which it was his job to break in, gave me that job."

Then there was the automobile, used by some colporteurs in later years. Today, of course, well-paved roads are common in most areas of the United States. But not so decades ago. So, auto travels could present problems too. Once, for instance, "one covered hole was so vast and the filled-in ground so soft, the car suddenly sank into the hole to the axle," write Hazelle and Helen Krull. "Our often-used shovel wasn't enough for this predicament," they recall. "A kind neighbor offered the use of his mule, but, in addition, we scoured the roadside for logs, beams or branches to pry up the deeply sunken rear end. So with mule power at the fore, engine power in the middle, and vigorous push power from the rear, after many unsuccessful attempts it was a happy moment for all when the car was finally up and out of the hole. But the day had its joys. Before this happened we had made some interesting calls, some away in off the road to which we walked; so the hardship was balanced with joy. As with David, our hearts so often pleaded: 'Do hear, O God, my entreating cry. Do pay attention to my prayer.'—Ps. 61:1."

Much more significant than any problems they encountered were the preaching activities of the colporteurs. Suppose we accompany them now as they call at the homes of the people. William P. Mockridge joined Vincent C. Rice in colporteur work during 1906 at Schenectady, New York. He helps us to step back to those days by saying: "The first day I worked all day without making a single placement and yet I was supposed to be a supersalesman. That night I prayed to Jehovah to help me get 'asbestos' and material things out of my mind and learn to follow the humble and kind approach of Brother Rice, who always had a cheerful word for whoever came to the door. So, soon I commenced placing many bound books, using

a 'prospectus' furnished by the Society. . . . We would 'take orders' for the first three volumes [of *Studies in the Scriptures*] for 98c or the six volumes for $1.98. These orders would be delivered on 'payday,' usually the 1st or 15th of the month."

Did you notice that Brother Mockridge mentioned using a "prospectus"? For years it was used by colporteurs and other Bible Students engaging in the house-to-house preaching work. This was an array of covers for six volumes of *Millennial Dawn* (*Studies in the Scriptures*), bound together in accordion fashion. At the door the colporteur stretched this out along his arm and gave a talk on the subject of each volume. He took orders and delivered the literature at a later time.

"Delivery days were hard," admits Pearl Wright, "as a suitcase full of books was heavy to carry around." It certainly was. Suppose a colporteur took orders for fifty volumes of *Studies in the Scriptures*. That number weighed forty pounds, a heavy load for women and even for a good many men. In time, however, colporteur James H. Cole invented a two-wheeled, nickel-plated attachment that could be affixed to a suitcase.

It "was an eye-catcher," according to Anna E. Zimmerman, who tells us: "I recall one occasion when colporteuring in the town of Hollidaysburg, Pennsylvania, that I had to wheel my suitcase right through the business section during the dinner hour. This I dreaded, but went right along rolling my suitcase by my side, when suddenly a well-dressed gentleman politely stepped up to me from the rear and, taking hold of the handle of my suitcase, asked: 'Would you mind if I would roll this along for a little while? I would like to see how it goes. You seem to go along with it with such ease.' Well, he rolled it the entire way through the business section and I did not have to do it at all. I learned he was the newspaper editor of the town." The next day there was a detailed report in the local paper.

With unselfish motives, the faithful colporteurs labored diligently, depending upon Jehovah. And their efforts were rewarded. At times congregations developed as a result of colporteur activity. There were deep satisfactions and rich spiritual rewards. With joy Edythe Kessler and her sister Clara entered colporteur service back in 1907. They walked a lot, and there were many volumes to carry on "delivery day." Yes, they got tired, but Edythe seems to speak for the faithful old-time colporteurs in general when she says: "We were young and happy in the service, delighted to expend our strength in serving Jah."

'NO WEAPON FORMED AGAINST YOU WILL SUCCEED'

During all the years that faithful colporteurs and other Bible Students zealously proclaimed the good news, Satan the Devil never relaxed his hand and halted efforts to crush and destroy them. He would have accomplished this, too, were it not for the divine protection they enjoyed. (1 Pet. 5:8, 9; Heb. 2:14) They realized the truthfulness of God's promise to his people of ancient times: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn."—Isa. 54:17.

Jesus Christ was persecuted, and his followers can expect the same treatment from practicers of false religion and the world in general. (John 15:20) Sometimes, however, Satan's attack has been an internal one, originating with unscrupulous individuals within the Christian organization, stemming from incidents involving persons really "not of our sort."—1 John 2:19.

It will be recalled that in the 1870's C. T. Russell disassociated himself from N. H. Barbour, publisher of *The Herald of the Morning*. This he did because Barbour denied the Scriptural doctrine of the ransom, which Russell staunchly upheld. Then in the early 1890's certain prominent persons in the organization unscrupulously tried to seize control of the Watch Tower Society. The conspirators planned to explode veritable "bombs" designed to end Russell's popularity and bring about his finish as the Society's president. After brewing for nearly two years, the conspiracy erupted in 1894. Mainly, the grievances and false charges centered around alleged dishonesty in business on the part of C. T. Russell. Indeed, some of the charges were very petty and betrayed the accusers' basic intention—the defamation of C. T. Russell. Impartial fellow believers investigated matters and found Russell to be in the right. Hence, the conspirators' plan to "blow Mr. Russell and his work sky-high" was a complete failure. Like the apostle Paul, Brother Russell had experienced trouble owing to "false brothers," but this trial was recognized as a design of Satan, and the conspirators henceforth were viewed as unfit to enjoy Christian fellowship.—2 Cor. 11:26.

This, of course, was not the end of C. T. Russell's trials and difficulties. He was yet to be touched in a very personal way, by circumstances arising in his own household. During the trouble in 1894, Mrs. C. T. Russell (the former Maria Frances Ackley, whom Russell had married in 1879) undertook a tour from

New York to Chicago, meeting with Bible Students along the way and speaking in her husband's behalf. Being an educated, intelligent woman, she was well received when visiting the congregations at that time.

Mrs. Russell was a director of the Watch Tower Society and served as its secretary and treasurer for some years. She also was a regular contributor to the columns of *Zion's Watch Tower* and for a time was an associate editor of the journal. Eventually, she sought a stronger voice in what should be published in the *Watch Tower*. Such ambition was comparable to that of Moses' sister Miriam, who rose up against her brother as leader of Israel under God and tried to make herself prominent—a course that met with divine disapproval.—Num. 12:1-15.

What had contributed to this attitude on Mrs. Russell's part? "I was not aware of it at the time," wrote C. T. Russell in 1906, "but learned subsequently that the conspirators endeavored to sow seeds of discord in my wife's heart by flattery, 'woman's rights' arguments, etc. However, when the shock came [in 1894], in the Lord's providence I was spared the humiliation of seeing my wife amongst those conspirators. . . . As matters began to settle down, the 'woman's rights' ideas and personal ambition began again to come to the top, and I perceived that Mrs. Russell's active campaign in my defense, and the very cordial reception given her by the dear friends at that time throughout a journey . . . had done her injury by increasing her self-appreciation. . . . Gradually she seemed to reach the conclusion that nothing was just proper for the WATCH TOWER columns except what she had written, and I was continually harassed with suggestions of alterations of my writings. I was pained to note this growing disposition so foreign to the humble mind which characterized her for the first thirteen happy years."

Mrs. Russell became very uncooperative, and strained relations continued. But early in 1897 she became ill and her husband gave her much attention. This he gave cheerfully and he felt that his kind care would touch her heart and restore it to its former loving and tender condition. When she recovered, however, Mrs. Russell called a committee and met with her husband "specially with the object of having the brethren instruct me that she had an equal right with myself in the WATCH TOWER columns, and that I was doing her wrong in not according her the liberties she desired," wrote C. T. Russell. As matters turned out, though, she was told by the committee that neither they nor other persons had the right to interfere with her husband's management of the *Watch Tower*. Mrs. Russell said, in substance, that though unable to agree with the committee, she would try to look at matters from their standpoint. Russell further reported: "I then asked her in their presence if she would shake hands. She hesitated, but finally gave me her hand. I then said, 'Now, will you kiss me, dear, as a token of the degree of change of mind which you have indicated?' Again she hesitated, but finally did kiss me and otherwise manifested a renewal of affection in the presence of her Committee."

So the Russells 'kissed and made up.' Later, at Mrs. Russell's request, her husband arranged for a weekly meeting of "The Sisters of the Allegheny Church," with her as its leader. This led to further trouble—the circulating of slanderous remarks about C. T. Russell. However, this difficulty also was settled.

Eventually, though, growing resentment led Mrs. Russell to sever her relationship with the Watch Tower Society and with her husband. Without notice, she separated from him in 1897, after nearly eighteen years of marriage. For almost seven years she lived separately, C. T. Russell providing a separate home for her and also making financial provision for her support. In June 1903 Mrs. Russell filed in the Court of Common Pleas at Pittsburgh, Pennsylvania, a suit for legal separation. During April 1906 the case came up for trial before Justice Collier and a jury. Nearly two years later, on March 4, 1908, a decree was issued that was styled "In Divorce." The language of the decree is: "It is now ordered, adjudged and decreed that Maria F. Russell, the Libellant; and Charles T. Russell, the Respondent, be separated from bed and board." "Separated from bed and board" is the language of both the decree and the docket entries made by the clerk of the court. This was a legalized separation and there never was an absolute divorce, as some erroneously have held. *Bouvier's Law Dictionary* (Banks-Baldwin Law Publishing Company, 1940) defines the action as "A partial or qualified divorce, by which the parties are separated and forbidden to live or cohabit together, without affecting the marriage itself. 1 Bl. Com. 440." (Page 314) On page 312 it says that it "may more properly be termed a legal separation."

C. T. Russell himself fully understood that the court did not grant an absolute divorce, but that this was a legalized separation. At Dublin, during a 1911 tour of Ireland, he was asked: "Is it *true* that you are divorced from your wife?" Of his answer, Russell wrote: " 'I am not divorced from my wife. The decree of the court was not *divorce*, but *separation*, granted by a sympathetic jury, which declared that we would

both be happier separated. My wife's charge was cruelty, but the only cruelty put in evidence was my refusal on one occasion to give her a kiss when she had requested it.' I assured my audience that I disputed the charge of cruelty and believed that no woman was ever better treated by a husband. The applause showed that the audience believed my statements."

What took place at C. T. Russell's funeral at Pittsburgh in 1916 also is significant along these lines. Anna K. Gardner, whose recollections are similar to those of others present, tells us this: "An incident occurred just before the services at Carnegie Hall that refuted lies told in the paper about Brother Russell. The hall was filled long before the time for the services to begin and it was very quiet, and then a veiled figure was seen to walk up the aisle to the casket and to lay something on it. Up front one could see what it was—a bunch of lilies of the valley, Brother Russell's favorite flower. There was a ribbon attached, saying, 'To My Beloved Husband.' It was Mrs. Russell. They had never been divorced and this was a public acknowledgment."

One can but imagine the heartache and emotional strain C. T. Russell's domestic trials brought upon him. In an undated handwritten letter to Mrs. Russell at one point in their marital difficulties, he wrote: "By the time this reaches you it will be just one week since you deserted the one whom before God and man you promised to love and obey and serve, 'for better or for worse, until death do you part.' Surely it is true that 'experience is a wonderful teacher.' Only *it* could have persuaded me thus of you, of whom I can truly say that at one time there could not have been a more loving and devoted helpmate. Had you been other than that I am confident that the Lord would not have given you to me. He doeth all things well. I still thank him for his providence toward me in that respect, and look back with sensations of pleasure to the time when you kissed me at least thirty times a day, and repeatedly told me that you did not see how you could live without me; and that you feared that I would die first . . . And I reflect that some of these evidences of love were given me only a year and a half ago, though for a year previous your love had been less fervent—because of jealousy and surmisings, notwithstanding my assurances of the ardor of my love for you, repeated a hundred times, and still asseverated."

Russell did feel that the great Adversary then had a "very firm hold" on his wife. He said, "I have prayed earnestly to the Lord on your behalf," and he also sought to aid her. Among other things, he wrote: "I will not burden you with accounts of my sorrow, nor attempt to work upon your sympathies by delineating my emotions, as I from time to time run across your dresses and other articles which bring vividly before my mind your former self—so full of love and sympathy and helpfulness—the spirit of Christ. My heart cries out, 'Oh that I had buried her, or that she had buried me, in that happy time.' But evidently the trials and testings were not sufficiently advanced. . . . Oh, do consider prayerfully what I am about to say. And be assured that the keen edge of my sorrow, its poignancy, is not my own loneliness for the remainder of life's journey, but your fall, my dear, your everlasting loss, *so far as I can see.*"

NOT IMMORAL

As though the strain of Russell's marital difficulties was not enough, his foes stooped to making scurrilous charges against him to the effect that he was immoral. These deliberate falsehoods centered around a so-called "jellyfish" story. During the trial in April 1906, Mrs. Russell testified that a certain Miss Ball told her that C. T. Russell had once said: "I am like a jellyfish. I float around here and there. I touch this one and that one, and if she responds I take her to me, and if not I float on to others." On the witness stand C. T. Russell emphatically denied the "jellyfish" story, and all this matter was stricken from the court record, the judge saying in his charge to the jury: "This little incident about this girl that was in the family, that is beyond the ground of the libel and has nothing to do with the case."

The girl in question came to the Russells in 1888 as an orphan about ten years old. They treated her as their own child and she kissed both Mr. and Mrs. Russell good night each evening when retiring. (Court Record, pages 90 and 91) Mrs. Russell testified that the alleged incident occurred in 1894, when this girl could not have been more than fifteen years old. (Court Record, page 15) After that Mrs. Russell lived with her husband for three years and was separated from him for about seven years more before filing suit for separation. In her bill for separation no reference was made to this matter. Though Miss Ball was then living and Mrs. Russell knew where, she made no attempt to procure her as a witness and presented no statement from her. C. T. Russell himself could not have had Miss Ball present to testify because he had no notice or intimation that his wife would bring

such a matter into the case. Furthermore, three years after the alleged incident, when Mrs. Russell had called together a committee before whom she and her husband discussed certain differences, the "jellyfish" story was never even intimated. In the suit for separate maintenance, Mrs. Russell's attorney had said: "We make no charge of adultery." And that Mrs. Russell actually never believed her husband was guilty of immoral conduct was shown by the record (page 10). Her own counsel asked Mrs. Russell: "You don't mean that your husband was guilty of adultery?" She answered: "No."

Throughout the trialsome period of Charles Taze Russell's domestic difficulties and the related hardships, Jehovah sustained him by means of the holy spirit. God continued to use Russell during those years, not only to write material for *Zion's Watch Tower*, but to discharge other weighty duties and to pen three volumes of *Millennial Dawn* (or *Studies in the Scriptures*). How encouraging this is to Christians today as they go on doing the divine will though beset by various trials! Especially heartening to Jesus' faithful anointed followers are these words of James: "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Jas. 1:12.

MIRACLE WHEAT

Foes of C. T. Russell used not only his domestic affairs but other "weapons" against him. For instance, his enemies have charged that he sold a great quantity of ordinary wheat seed under the name of "Miracle Wheat" at one dollar per pound, or sixty dollars per bushel. They have held that from this Russell realized an enormous personal profit. However, these charges are absolutely false. What are the facts?

In 1904 Mr. K. B. Stoner noticed an unusual plant growing in his garden in Fincastle, Virginia. It turned out to be wheat of an uncommon kind. The plant had 142 stalks and each bore a head of fully matured wheat. In 1906 he named it "Miracle Wheat." Eventually others obtained and grew it, enjoying extraordinary yields. In fact, Miracle Wheat won prizes at several fairs. C. T. Russell was very interested in anything related to the Biblical predictions that "the desert shall rejoice, and blossom as the rose" and "the earth shall yield her increase." (Isa. 35:1; Ezek. 34:27, *AV*) On November 23, 1907, H. A. Miller, Assistant Agriculturalist of the United States Government, filed in the Department of Agriculture a report commending this wheat grown by Mr. Stoner. Throughout the country the public press took note of the report. C. T. Russell's attention was drawn to it, and so in *Zion's Watch Tower* of March 15, 1908, on page 86, he published some press comments and extracts from the government report. Then, in conclusion, he commented: "If this account be but one-half true it testifies afresh to God's ability to provide things needful for the 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.'—Acts 3:19-21."

Mr. Stoner was not a Bible Student or an associate of C. T. Russell, and neither were various other persons who experimented with Miracle Wheat. In 1911, however, *Watch Tower* readers J. A. Bohnet of Pittsburgh, Pennsylvania, and Samuel J. Fleming of Wabash, Indiana, presented to the Watch Tower Bible and Tract Society the aggregate of about thirty bushels of this wheat, proposing that it be sold for one dollar per pound and that all the proceeds be received by the Society as a donation from them, to be used in its religious work. The wheat was received and sent out by the Society and the gross receipts from it amounted to about $1,800. Russell himself did not get a penny of this money. He merely published a statement in *The Watch Tower* to the effect that the wheat had been contributed and could be obtained for a dollar a pound. The Society itself made no claim for the wheat on its own knowledge and the money received went as a donation into Christian missionary work. When others criticized this sale, all who had contributed were informed that if they were dissatisfied their money would be returned. In fact, the identical money received for the wheat was held for a year for that purpose. But not one person asked for a refund. The conduct of Brother Russell and the Society in connection with Miracle Wheat was completely open and aboveboard.

Because Charles Taze Russell taught the truth from God's Word, he was hated and maligned, often by the religious clergy. But then, Christians of modern times expect such treatment, for Jesus and his apostles were dealt with similarly by religious opposers.—Luke 7:34.

"JEHOVAH WILL NOT DESERT HIS PEOPLE"

Jehovah is a faithful God. The prophet Samuel counseled the people of Israel to serve God with all their heart, and declared: "Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people."—1 Sam. 12:20-25.

The Bible Students certainly found this to be true in their case. Some of their experiences during the years 1914 through 1916, for instance, brought disappointment and sorrow. Yet, Jehovah upheld his people, never forsaking them.—1 Cor. 10:13.

GREAT EXPECTATIONS

At that time there also were reasons for rejoicing. For years God's people had pointed forward to 1914 as the year that would mark the end of the Gentile Times. Their expectations did not lead to disappointment. On July 28, 1914, World War I erupted, and as time marched on toward October 1 more and more nations and empires got involved. As Jehovah's Christian witnesses know from their Scriptural studies, the period of uninterrupted Gentile world rule ended in 1914, with the birth of God's heavenly kingdom with Jesus Christ as king. (Rev. 12:1-5) But there also were other expectations regarding 1914. Concerning these, Brother A. H. Macmillan wrote in his book *Faith on the March:* "On August 23, 1914, as I well recall, Pastor Russell started on a trip to the Northwest, down the Pacific coast and over into the Southern states, and then ending at Saratoga Springs, New York, where we held a convention September 27-30. That was a highly interesting time because a few of us seriously thought we were going to heaven during the first week of that October."

The idea of going to heaven in 1914 was strong among some Bible Students. "Our thought," remarks Sister Dwight T. Kenyon, "was that the war would go into revolution and into anarchy. Then those of the anointed or the consecrated at that time would die and be glorified. One night I dreamed that the whole ecclesia (congregation) was on a train going somewhere. There was thunder and lightning, and all at once the friends began dying all around me. I thought that was all right, but try as I would, I couldn't die. This was quite upsetting! Then all at once I died and felt so relieved and satisfied. I tell this just to show how sure we were that all was going to end soon as far as this old world was concerned and that the remnant of the 'little flock' was to be glorified. —Luke 12:32."

Hazelle and Helen Krull recall that during 1914 discussions at the Bethel dining table often centered on the end of the Gentile Times. From time to time, they say, Brother Russell made extended remarks, urging faithfulness and explaining that the time features had been reviewed and still seemed accurate, but also that "if we were expecting more than what the Scriptures warranted, then we must bow to Jehovah's will and adjust our minds and hearts in faith to His way, still faithfully watching and waiting for the outworking of associated events."

An incident at the Saratoga Springs convention in 1914 highlights Brother Macmillan's view of "going home" to heaven in that year. He wrote: "Wednesday (September 30) I was invited to talk on the subject, 'The End of All Things Is at Hand; Therefore Let Us Be Sober, Watchful and Pray.' Well, as one would say, that was down my road. I believed it myself sincerely—that the church was 'going home' in October. During that discourse I made this unfortunate remark: 'This is probably the last public address I shall ever deliver because we shall be going home soon.' "

The next morning, October 1, 1914, about five hundred Bible Students enjoyed a lovely ride down the Hudson River on a steamer from Albany to New York. On Sunday the conventioners were to open sessions in Brooklyn, where the assembly would end. Quite a few delegates stayed at Bethel, and, of course, members of the headquarters staff were present at the breakfast table on Friday morning, October 2. Everyone was seated when Brother Russell entered. As usual, he said cheerily, "Good morning, all." But this particular morning was different. Instead of proceeding promptly to his seat, he clapped his hands and joyfully announced: "The Gentile times have ended; their kings have had their day." "How we clapped our hands!" exclaims Cora Merrill. Brother Macmillan admitted: "We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that, really." Sister Merrill adds: "After a brief pause he [Russell] said: 'Anyone disappointed? I'm not. Everything is moving right on schedule!' Again we clapped our hands."

C. T. Russell made some remarks, but it was not long before A. H. Macmillan became the object of attention. Good-naturedly, Russell said: "We are going to make some changes in the program for Sunday. At 10:30 Sunday morning Brother Macmillan will give us an address." That brought hearty laughter from everyone. After all, just that past Wednesday Brother Macmillan had given what he thought would probably be his "last public address." "Well," wrote A. H. Macmillan years later, "then I had to get busy to find something to say. I found Psalm 74:9, 'We see not our signs: there is no more any prophet: neither is there among us any that knoweth how

long.' Now that was different. In that talk I tried to show the friends that perhaps some of us had been a bit too hasty in thinking that we were going to heaven right away, and the thing for us to do would be to keep busy in the Lord's service until he determined when any of his approved servants would be taken home to heaven."

C. T. Russell himself had warned against private speculations. For instance, he discussed the end of the Gentile Times and then said in *The Watch Tower* of December 1, 1912: "Finally, let us remember that we did not consecrate [dedicate] either to October, 1914, nor to October, 1915, or to any other date, but 'unto death.' If for any reason the Lord has permitted us to miscalculate the prophecies, the signs of the times assure us that the miscalculations cannot be very great. And if the Lord's grace and peace be with us in the future as in the past, according to His promise, we shall rejoice equally to go or to remain at any time, and to be in His service, either on this side the veil or on the other side [on earth or in heaven], as may please our Master best."

Even as the climactic year 1914 began, Russell wrote in *The Watch Tower* of January 1: "We may not read the *time* features with the same absolute certainty as *doctrinal* features; for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting. If later it should be demonstrated that the Church is not glorified by October, 1914, we shall try to feel content with whatever the Lord's will may be."

So, there were great expectations concerning 1914 on the part of many of the Bible Students. Yet, they also had received sound admonition in pages of *The Watch Tower*. Indeed, some Christians thought they were 'going home' to heaven in the autumn of that year. "But," says C. J. Woodworth, "October 1st, 1914, came and went—and years accumulated after that date—and the anointed were still here on earth. Some grew sour and fell away from the truth. Those who put their trust in Jehovah saw 1914 as truly a marked time—the 'beginning of the end'—but they also realized their previous concept was wrong concerning the 'glorification of the saints,' as it was stated. They now perceived that much work yet remained for the faithful anointed ones—and of that group my father [Clayton J. Woodworth] was one."

But disappointments about going to heaven in 1914 really were very minor, compared with the great

expectations realized in connection with that year. During the first six months of 1914, nothing happened to the Gentile nations, though the Bible Students long had pointed out that the Gentile Times would expire in that year. Hence, religious leaders and others ridiculed C. T. Russell and the Watch Tower Society. Yet, Jehovah certainly had not forsaken his people or allowed them to be misled. Moved by his holy spirit, they carried on their witness work, not expecting the end of the Gentile Times until autumn of that year. As the months wore on, tension increased throughout Europe, and still ridicule against the Kingdom message was mounting. When nation after nation became enmeshed in the first world war, however, there was a difference. The work of Jehovah's Christian witnesses was brought prominently into view.

A typical press reaction of the time appeared in *The World*, then a leading New York city newspaper. Its Sunday magazine section of August 30, 1914, contained the article "End of All Kingdoms in 1914." There it was stated, in part:

"The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millennial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!' has been the cry of the hundreds of travelling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that 'the Kingdom of God is at hand.' . . .

"Rev. Charles T. Russell is the man who has been propounding this interpretation of the Scriptures since 1874. . . . 'In view of this strong Bible evidence,' Rev. Russell wrote in 1889, 'we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the Kingdom of God will be accomplished by the end of A.D. 1914.' . . .

"But to say that the trouble must culminate in 1914—that was peculiar. For some strange reason, perhaps because Rev. Russell has a very calm, higher-mathematics style of writing instead of flamboyant soap box manners, the world in general has scarcely taken him into account. The students over in his 'Brooklyn Tabernacle' say that this was to be expected, that the world never did listen to divine warnings and never will, until after the day of trouble is past. . . .

"And in 1914 comes war, the war which everybody dreaded but which everybody thought could not really

happen. Rev. Russell is not saying 'I told you so'; and he is not revising the prophecies to suit the current history. He and his students are content to wait—to wait until October, which they figure to be the real end of 1914."

True, the Bible Students were not 'taken home' to heaven in October 1914. But the 2,520-year-long Gentile Times then ended. And, as Jehovah's servants later realized more fully, they had plenty of work to do after that time right here on earth in preaching the good news of God's established kingdom. Evidently many would yet respond favorably to Bible truth. Regarding this, Russell wrote in *The Watch Tower* of February 15, 1915: "There are certain indications that the Lord has a great work for all His people, His watching saints, at the present time. . . . There are some of the Lord's children who seem possessed with the idea that 'the door is shut,' and that there is no further opportunity for service. So they become indolent in regard to the Lord's work. We should lose no time dreaming that the door is shut! There are people who are seeking the Truth—people who are sitting in darkness. There never was a time like the present. Never have so many people been ready to hear the good Message. In all the forty years of Harvest there have not been such opportunities to proclaim the Truth as now present themselves. The great war and the ominous signs of the times are waking people up, and many are now inquiring. So the Lord's people should be very diligent, doing with their might what their hands find to do."

"THERE IS A GREAT WORK AHEAD"

In essence, then, God's people were told to remain steadfast and 'have plenty to do in the work of the Lord.' (1 Cor. 15:58) Further indicating that Brother Russell was convinced that there was a great work ahead for Jehovah's servants was an incident related years later by A. H. Macmillan. C. T. Russell always spent his mornings, from 8:00 a.m. until noon, preparing *Watch Tower* articles and engaging in other writing and Bible research. Macmillan wrote: "Nobody ever went near the study during those hours unless they were sent for or had something very important. About five minutes after eight, a stenographer came running down the stairs and said to me: 'Brother Russell wants to see you in the study.' I thought, 'What have I been doing now?' To be called to the study in the morning meant there was something important." Listen to Brother Macmillan's further account:

"I went to the study and he said: 'Come in, brother. Please walk into the drawing room.' It was an extension of the study. He said: 'Brother, are you as deeply interested in the truth as you were when you began?' I looked surprised. He said: 'Don't be surprised. That was just a leading question.' Then he described to me his physical condition, and I knew enough about physical diagnosis to know that he would not live very many more months unless he had some relief. He said: 'Well, now, brother, what I wanted to tell you is this. I am not able to carry on the work any longer, and yet there is a great work to be done. . . .'

"I said: 'Brother Russell, what you are talking about doesn't add up. It doesn't make good sense.'

"'What do you mean, brother?' he asked.

"'Your dying and this work going on?' I replied. 'Why, when you die we will all complacently fold our arms and wait to go to heaven with you. We will quit then.'

"'Brother,' he said, 'if that is your idea, you don't see the issue. This is not man's work. I am not important to this work. The light is getting brighter. There is a great work ahead.' . . .

"After outlining the work ahead, Brother Russell said: 'Now, what I want is someone who will come in here to take the responsibility from me. I'll still direct the work, but I'm not able to attend to it as I have in the past.' So we discussed various persons. Finally, when I left and passed through a sliding door into the hallway, he said: 'Just a minute. You go to your room and talk to the Lord on this matter and come and tell me if Brother Macmillan will accept this job.' He closed the door without my saying anything more. Well, I think I stood there half dazed. What could I do to assist Brother Russell in this work? It required a man that would have some business abilities about him, and all I knew was how to preach religion. However, I thought it over and came back later and said to him: 'Brother, I'll do anything that I possibly can. I don't care where you put me.'"

Convinced that there was so much work ahead for God's people, C. T. Russell told his close associates to prepare for a growth in their numbers. He made certain changes that would draw the organization together, and recommended future changes in the event that he could not carry them out personally. A. H. Macmillan was placed in charge of the office and the Bethel home. Then, despite Russell's rapidly failing health and extreme physical discomfort by autumn of 1916, he set out on a previously arranged lecture tour.

A FINAL JOURNEY

Departing from New York on October 16, 1916, Brother Russell and his secretary, Menta Sturgeon, traveled to Detroit, Michigan, by way of Canada. The two men then went on to Chicago, Illinois, down through Kansas and on into Texas. His condition of health was such that his secretary had to substitute for him at several speaking engagements. On Tuesday evening, October 24, at San Antonio, Texas, Russell delivered his last public talk, on the subject "The World on Fire." During this discourse he had to leave the platform three times, while his secretary filled in for him.

Tuesday night, Brother Russell and his secretary and traveling associate were aboard a train en route to California. A sick man, Russell remained in bed all day Wednesday. At one point, taking the ailing man's hand, Russell's traveling associate said: "That is the greatest creed-smashing hand I ever saw!" Russell replied that he did not think it would smash any more creeds.

The two men were detained one day at Del Rio, Texas, because a bridge had been burned and another had to be erected. They pulled out of Del Rio on Thursday morning. On Friday night they changed trains at a junction point in California. All day Saturday Russell was in severe pain and experiencing great weakness. They arrived in Los Angeles on Sunday, October 29, and there that evening C. T. Russell gave his last talk to a congregation. By that time he was so weak that he was unable to stand for the discourse. "I regret that I am not able to speak with force or power," said Russell. He then beckoned to the chairman to remove the stand and bring a chair, saying as he sat down, "Pardon me for sitting down, please." He spoke for about forty-five minutes, then answered questions for a short time. Dwight T. Kenyon says of that occasion: "I had the privilege of attending Brother Russell's last talk in Los Angeles on October 29, 1916. He was very ill and remained seated during his discourse on Zechariah 13:7-9. How his good-bye text, Numbers 6:24-26, impressed me!"

Realizing that his severe condition would not allow him to go on, Russell decided to cancel the rest of his speaking appointments and return quickly to the Bethel home in Brooklyn. On Tuesday, October 31, C. T. Russell was on the verge of death. At Panhandle, Texas, a physician summoned earlier by telegraph temporarily boarded the train and observed Russell's condition, recognizing the critical symptoms. Then the train was under way again. Shortly thereafter, in early afternoon of Tuesday, October 31, 1916, sixty-four-year-old Charles Taze Russell died at Pampa, Texas.

'GOD STILL AT THE HELM'

Charles Taze Russell's many trials, preaching activities, writing responsibilities and other duties had drawn greatly on his vitality. For about thirty-two years he had served as president of the Watch Tower Bible and Tract Society. Reportedly, he traveled more than a million miles as a public speaker, preaching over 30,000 sermons. He wrote literature totaling more than 50,000 pages, often dictated a thousand letters a month, while managing a world-encircling evangelistic campaign that at one time employed 700 speakers. Furthermore, Russell personally compiled the most informative Biblical drama ever exhibited, the Photo-Drama of Creation.

Since Brother Russell had played such a prominent role in the work of declaring the good news, he was missed greatly by many Bible Students. "When I read the telegram regarding his death to the Bethel family at breakfast the next morning," said A. H. Macmillan, "there were moans all over the dining room." Among God's people in general there were mixed reactions. Arden Pate, who, incidentally, was an attendant at the Majestic Theatre in San Antonio when C. T. Russell gave his last public talk, observes: "Some said, 'That's the end of it,' and for them it was because they didn't see Jehovah leading his people, but they looked too much to one man." At Russell's funeral services on Sunday, November 5, 1916, in the New York City Temple, a number of his close associates spoke of the great loss. However, there were also exhortations to continued faithfulness. Separate services were held at the Carnegie Music Hall in Pittsburgh (Allegheny), Pennsylvania, beginning at 2 p.m. on November 6, with interment in the Bethel Family plot of the Rosemont United Cemeteries, Allegheny, at dusk of that day.

During the morning funeral service in New York city, A. H. Macmillan told about the talk Brother Russell had with him shortly before his death, mentioning also certain steps Russell took in connection with the work at the Society's headquarters. Then, among other things, Macmillan declared: "The work before us is great, but the Lord will give us the necessary grace and strength to perform it. . . . some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action—more determined action than ever before!"

Nearing the conclusion of his discourse at the evening service, J. F. Rutherford said: "My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By his grace we will *increase* our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the Message of his Kingdom."

Noteworthy, too, were the remarks of the Society's secretary-treasurer, W. E. Van Amburgh. At Russell's services, he stated: "This great worldwide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and He will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but *to do the will of God*, as He shall reveal it unto us through His Word and providential leadings. God is still at the helm."

For God's people those were difficult days, indeed. Yet, they looked to Jehovah for aid. (Ps. 121:1-3) God would raise up others to carry major responsibilities in his organization. The preaching work would go on.

Jehovah's servants had just passed through a trying time, but years of crisis were ahead of them. With the death of C. T. Russell on October 31, 1916, the Watch Tower Society lacked a president. Until its annual meeting on January 6, 1917, an executive committee managed the Society's affairs. During that period, of course, the question of who would be the next president arose. One day Brother Van Amburgh asked A. H. Macmillan: "Brother, what do you think about it?" "There is only one person, whether you like it or not," replied Macmillan. "There is only one man who can take charge of this work now, and that is Brother Rutherford." Taking Macmillan's hand, Brother Van Amburgh said: "I'm with you." J. F. Rutherford knew nothing about this and did no electioneering for votes. But at the Society's annual meeting on January 6, 1917, he was nominated and elected as the president of the Watch Tower Society.

Humbly assuming his new responsibility, Brother Rutherford spoke briefly on that occasion, requesting the "united prayers, deep sympathy and unqualified cooperation" of his fellow believers. He assured them: "He who has thus far led us will continue to lead us. Let us have brave hearts, ready minds and willing hands, trusting implicitly always in the Lord, looking to Him for guidance. He will lead us to certain victory. Renewing our Covenant with Him today, united in the holy bonds of Christian love, may we go forth proclaiming to the world, 'The Kingdom of Heaven is at hand.'"

RUTHERFORD'S BACKGROUND

Rutherford himself was a courageous fighter for the truth. He was born of Baptist parents in Morgan County, Missouri, on November 8, 1869. From Sister Ross, the elder natural sister of Joseph Franklin Rutherford, A. D. Schroeder learned this: "Their father was a staunch Baptist out in Missouri where the family lived. Her younger brother Joseph never could accept the Baptist 'hellfire' teaching. This resulted in many heated debates in the household even before they had heard of the truth. Her brother always had been one of strong convictions with a deep sense of justice. From youth he wanted to be a lawyer and a judge. Their father wanted him to stay on the farm rather than go to college to study law. Joseph had to get a friend who would loan him money, not only to hire a replacement for him on his father's farm, but also to finance his studies in law."

Joseph Rutherford paid his own way through school. Among other things, he became an expert at taking shorthand, a skill very useful years later in quickly recording his thoughts for Biblical articles and other material. While still in school, Joseph Rutherford became a court stenographer. This enabled him to finish paying for his course and also gave him practical experience. After completing his academy education, Rutherford spent two years under the tutelage of Judge E. L. Edwards. At twenty years of age, Joseph Rutherford became the official reporter for the courts of the Fourteenth Judicial Circuit in Missouri. When twenty-two, he was admitted to the Missouri bar. His license to practice law in that state was granted on May 5, 1892, according to the records of the Cooper Circuit Court. Rutherford began practicing law at Boonville, Missouri, as a trial lawyer with the law firm of Draffen and Wright.

J. F. Rutherford later served for four years as public prosecutor in Boonville, Missouri. Still later he became a special judge in the same Fourteenth Judicial District of Missouri. In this capacity, if the regular judge was unable to hold court, Rutherford sat as a substitute judge. Court records substantiate his appointment as a special judge on more than one occasion. Hence, he came to be known as "Judge" Rutherford.

Hazelle and Helen Krull remember hearing J. F. Rutherford tell how he first became interested in the

truth proclaimed by Jehovah's servants. They tell us: "During one of Brother Rutherford's visits he suggested a walk in the moonlight out into the countryside. As we walked, he talked, telling of his early life and how he became interested in the truth. He was brought up on a farm but he wanted to study law. His father felt the need of his help on the farm but finally consented to let him go if he paid his own way in school and also paid for a helper on the farm to take his place. During summer vacation time he sold books in order to live up to his agreement. . . . He made a promise to himself that when he became a practicing lawyer, if anyone ever came to his office selling books he would buy them. That day came [in 1894], but his law partner talked to the caller. She was a 'colporteur'—Sister Elizabeth Hettenbaugh—and was presenting three volumes of *Millennial Dawn*. His partner was not interested and dismissed her [and her associate colporteur, Sister Beeler]. Brother Rutherford, emerging from his private office, having overheard something about books and remembering his resolve, called her back, took the books and placed them in his library at home and there they remained for a while. One day as he was convalescing from a sick spell he opened one of the books and started to read. That was the beginning of a lifelong interest and a never-ceasing devotion and service to his God."

Meetings of the Bible Students were not held in the immediate vicinity of the Rutherford home. However, Clarence B. Beaty says: "From 1904 on, meetings were held in our home. Sister Rutherford and Judge Rutherford came up from Boonville, Missouri, for the Memorial [of Christ's death]. . . . He partook of his first Memorial and gave his first pilgrim talk to the friends in our home. They had no one in the truth in Boonville except themselves."

But how did J. F. Rutherford get started as a preacher of the good news? Well, A. H. Macmillan largely was responsible for that. Macmillan met Rutherford in 1905 at Kansas City during a trip across the United States with Brother Russell. A little later Brother Macmillan stopped to visit Judge Rutherford for a day or two. One conversation between them went like this:

"Judge, you ought to be preaching the truth here."

"I'm not a preacher. I'm a lawyer."

"Well, now, Judge, I'll show you what you can do. You go and get a copy of the Holy Bible and a small group of people, and teach them about life, death and the hereafter. Show them where we got our life, why we came into the condition of death and what death means. Take the Scriptures as a witness, and then wind up by saying, 'There I have fulfilled everything like I said,' just as you would to the jury in a court trial, and drive it home in conclusion."

"That doesn't sound too bad."

What happened after that? Did Rutherford do anything about that advice? Brother Macmillan reported: "There was a colored man that worked on a little farm that was next to his city home, close to the edge of town. About fifteen or twenty colored people were there, and he went over there to give them a sermon on 'Life, Death and the Hereafter.' While he was talking they kept saying, 'Praise the Lord, Judge! Where did you get all that?' He had a great time. That was the first Bible talk he ever gave."

Not long thereafter, in 1906, J. F. Rutherford symbolized his dedication to Jehovah God. Wrote Brother Macmillan: "I had the privilege of baptizing him at Saint Paul, Minnesota. He was one of 144 persons that I personally baptized in water that day. So when he became president of the Society, I was especially pleased."

In 1907 Rutherford became the Watch Tower Society's legal counselor, serving at its Pittsburgh headquarters. He was privileged to negotiate matters when the Society transferred its operations to Brooklyn, New York, in 1909. To do this, he made application and was admitted to the New York bar, becoming a recognized lawyer for that state. On May 24 of the same year, Rutherford was also admitted to practice before the United States Supreme Court.

J. F. Rutherford frequently gave discourses as a pilgrim, a traveling representative of the Watch Tower Society. He journeyed widely as a Bible lecturer in the United States, speaking in many colleges and universities by request, and he also addressed large audiences throughout Europe. Rutherford visited Egypt and Palestine, and in 1913, accompanied by his wife, he traveled to Germany, where he addressed audiences totaling 18,000.

HIS TRAITS

Jesus Christ said that all his followers were "brothers" and that 'the one greatest among them must be their minister.' (Matt. 23:8-12) Hence, no true Christian accords any fellow believer undue importance. Yet, the Bible reveals the traits of various servants of God. Moses, for example, was noted for meekness; James and John, the sons of Zebedee, for their fiery enthusiasm. (Num. 12:3; Mark 3:17; Luke 9:54) Since Joseph F. Rutherford was entrusted with much re-

sponsibility in God's earthly organization, it is of some interest to note his traits and qualities.

"Rutherford had always manifested a deep Christian love for his associates," said A. H. Macmillan, "and was very kindhearted; but he was not naturally of the same gentle, quiet-mannered disposition as Russell. He was direct and outspoken and did not hide his feelings. His bluntness, even when spoken in kindness, was sometimes misunderstood. But he had been president only a short time when it became apparent that the Lord had chosen the right man for the job."

Further insight into Rutherford's personality is gained from what took place in the Bible Students' old London Tabernacle when he gave the Memorial talk there on April 18, 1924. Concerning this, Sister William P. Heath writes: "The Tabernacle was an old Episcopalian church that the Society had bought cheap, and they used it for Sunday meetings as we use a Kingdom Hall today. . . . The place for the speaker was way up at the ceiling, about twenty feet off the floor. Only his head would be visible when addressing the audience. Maybe this is why Brother Rutherford called it the 'horse trough.' He refused to speak from it; in fact, he shocked the brothers by coming down and standing on a level with them."

When Brother Rutherford first assumed the presidency of the Watch Tower Society, there was a need for courage, faithfulness and determination. He manifested such qualities. For instance, Esther I. Morris recalls a talk Rutherford gave before a large audience as a pilgrim in what was then the biggest theater in Boise, Idaho. She states: "His exposé of false religion aroused the ire of several local clergymen, who tried to interrupt and challenge him, but his emphatic 'Sit down! I demand the protection of the law!' made him able to continue. Bible Students from adjacent towns came and we hired a hall and so had a small convention. He was most emphatic to let it be known that this message and ministry was no small thing."

A rather touching reflection on Brother Rutherford's nature is provided by Anna Elsdon. Recalling her youth, she writes: "We visited many times with Brother Rutherford. On one occasion several of us younger people were gathered together and Brother Rutherford came over to us. We asked many questions about school, flag-saluting, etc., and he talked to us a long time. When he was ready to say good-bye, he held the hands of all five of us in his two big hands so lovingly and he had tears in his eyes. He was so happy and touched to see us, so young and yet talking about the deep things of the truth. I've never forgotten it. Just as Brother Russell was loving, we also felt the love of this big Brother Rutherford."

ON WITH THE WORK!

Brother Rutherford was determined to press on with the work of Kingdom-preaching. For years, under the guidance of Jehovah's holy spirit, the Bible Students had carried on a remarkably extensive campaign in declaring God's truth. Why, from 1870 through 1913 they had distributed 228,255,719 tracts and pamphlets and 6,950,292 bound books. In the momentous year 1914 alone Jehovah's servants put out 71,285,037 tracts and pamphlets and 992,845 bound books. The years 1915 and 1916, however, saw a decline in publishing activities because of the expanding of World War I and the breakdown of communications. In 1917, though, the work began showing an upward trend. Why?

The Society's new president promptly reorganized the headquarters office in Brooklyn. Furthermore, he acted to revitalize the field work. These changes, however, and the programs he stepped up were those that C. T. Russell had begun. Pilgrim representatives of the Society were increased from sixty-nine to ninety-three. Distribution of free tracts was accelerated on occasional Sundays in front of the churches and regularly from house to house. A new four-page tract, *The Bible Students Monthly*, was published and in 1917 alone 28,665,000 free copies were distributed.

Also stepped up was a new activity started prior to C. T. Russell's death. Called the "Pastoral Work," it was a forerunner of the return visits now made by Jehovah's Christian witnesses. In Russell's time this activity was limited to about 500 congregations that had voluntarily elected him as their pastor. In a letter to these he described the undertaking as "an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from Colporteur Lists, etc.—persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the Truth."

Women in the congregation who were interested in performing this work elected one of their number to serve as a lieutenant and another as secretary-treasurer. A city was divided into territorial districts, assigned to individual sisters who called on all whose names had been supplied as interested persons. The callers loaned books, which could be read and studied by the borrower. "Then none had the excuse, 'I have no money,' as it was a free loan," remarks Esther I. Morris. At the call's conclusion the householder was

told that a chart talk on the "Divine Plan" would soon be given in the district, and those manifesting interest were encouraged to attend. Afterward follow-up calls were made on individuals attending, in an effort to begin a study in the first volume of *Studies in the Scriptures*, entitled "The Divine Plan of the Ages." So the culmination of the program was to gather persons into "classes," first to hear chart talks and later to become regular groups called "Berean Classes."—Acts 17:10, 11.

Other steps were taken by the Society's new president, J. F. Rutherford, to revitalize the preaching work. The colporteur service was expanded. This brought the total up from 373 to 461 colporteurs. To assist them, in early 1917 the Society began issuing a paper called "Bulletin." It contained periodic service instructions from headquarters. Later, after October 1922, the *Bulletin* became available monthly to the Bible Students in general. (Eventually it was named "Director," then "Informant" and thereafter "Kingdom Ministry.") Sister H. Gambill says that, in time, "it had prepared testimonies which we called 'canvasses' that we were encouraged to memorize to use in field service. My sister-in-law . . . would follow me all over from room to room trying to get every word just exact. She so wanted to get it just right." Reflecting on the fact that the *Bulletin* contained prepared testimonies, Elizabeth Elrod says: "I appreciated this, for we did not have an arrangement, as we now have, of a person going along with another to train and help one to become an effective publisher. This unified the message going out."

As the rejuvenation campaign continued, other steps were taken by the Society's new administration back in 1917. For instance, a number of regional conventions were held. These were designed to encourage the Bible Students to press on with their work and not become weary in well-doing.

Just before 1914 C. T. Russell placed emphasis on a public speaking program. Now it was time to arrange for further qualified speakers to represent the Watch Tower Society from the public platform. How was this done? The program used was the V. D. M. arrangement. These letters stood for the Latin words *Verbi Dei Minister*, meaning "Minister of the Word of God." The program consisted of a questionnaire made available to both men and women associated with congregations of Bible Students.

Here are some sample questions appearing on the V. D. M. questionnaire. How well could you answer them? (1) What was the first creative act of God?

(4) What is the divine penalty for sin upon the sinners? and who are the sinners? (6) Of what nature was the Man Christ Jesus from infancy to death? (7) Of what nature is Jesus since the resurrection; and what is his official relation to Jehovah? (13) What will be the reward or blessings which will come to the world of mankind through obedience to Messiah's kingdom? (16) Have you turned from sin to serve the living God? (17) Have you made a full consecration of your life and all your powers and talents to the Lord and his service? (18) Have you symbolized this consecration by water immersion? (22) Do you believe you have a substantial and permanent knowledge of the Bible which will render you more efficient as a servant of the Lord throughout the remainder of your life?

Those submitting their answers to the Society's V. D. M. department received a reply that included "some kindly suggestions and hints" respecting their answers. Among other things, it was desired that the questions be answered by individuals in their own words.

Explaining matters a little further, George E. Hannan writes: "These questions were to serve as a guide in determining how well an individual understood the basic doctrines of the Bible. Any dedicated person who obtained an 85-percent rating was considered qualified to teach. All such brothers were qualified to give public talks and chart talks. These questions encouraged all who associated with the Society to read the six volumes of *Studies in the Scriptures*, looking up all the Scriptural references."

So it was that, as the new president of the Watch Tower Society, J. F. Rutherford took immediate steps to accelerate the work of preaching the good news of God's kingdom. Blessings followed. The year 1917 witnessed increased field activity to the praise of Jehovah God.

"DO NOT BE PUZZLED AT THE BURNING AMONG YOU"

Not all persons within the organization, however, were happy when J. F. Rutherford was elected president. In fact, beginning early in 1917, several individuals ambitiously sought to gain administrative control of the Society. They became very uncooperative, and thus a period of fiery testing began. Of course, Christians expect to be opposed and persecuted by worldly foes. But trials that originate within the Christian organization itself often are unexpected and are more difficult to bear. Yet, with divine aid all such

hardships can be borne. Peter told fellow believers: "Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ."—1 Pet. 4:12, 13.

Jehovah and his "messenger of the covenant," Jesus Christ, came to inspect the spiritual temple in 1918 C.E. Judgment then began with the "house of God" and a period of refining and cleansing commenced. (Mal. 3:1-3; 1 Pet. 4:17) Something else also occurred. Men manifesting the marks of an "evil slave" came forward and figuratively began 'beating' their fellow slaves. Jesus Christ had foretold how such ones would be dealt with. At the same time he showed that a "faithful and discreet slave" class would be in evidence, dispensing spiritual food.—Matt. 24:45-51.

The identity of the "faithful and discreet slave," or "faithful and wise servant" (*King James Version*), was a matter of quite some concern back in those years. Much earlier, in 1881, C. T. Russell wrote: "We believe that every member of this body of Christ is engaged in the blessed work, either directly or indirectly, of giving meat in due season to the household of faith. 'Who then is that *faithful* and *wise servant* whom his Lord hath made ruler over his household,' to give them meat in due season? Is it not that 'little flock' of consecrated servants who are *faithfully* carrying out their consecration vows—the body of Christ—and is not the whole body individually and collectively, giving the meat in due season to the household of faith—the great company of believers?"

So it was understood that the "servant" God used to dispense spiritual food was a class. With the passing of time, however, the idea adopted by many was that C. T. Russell himself was the "faithful and wise servant." This led some into the snare of creature worship. They felt that all the truth God saw fit to reveal to his people had been presented through Brother Russell, that nothing more could be brought forth. Annie Poggensee writes: "This caused a great sifting out of those who chose to stay back with Russell's works." In February 1927 this erroneous thought that Russell himself was the "faithful and wise servant" was cleared up.

Shortly after Brother Rutherford became president of the Watch Tower Society, a real conspiracy developed. The seed of rebellion was planted and then the trouble spread, as explained below.

C. T. Russell had seen the need to send someone from headquarters to Britain to strengthen the Bible Students there after the outbreak of World War I.

He intended to send Paul S. L. Johnson, a Jew who forsook Judaism and became a Lutheran minister before coming to a knowledge of God's truth. Johnson had served as one of the Society's traveling speakers and was well known for his ability. Out of respect for Russell's wish, the executive committee that served for a short time before Rutherford's election as president sent Johnson to England, giving him certain papers that would facilitate entry into that country. He was to learn all he could about the work in England and then make a full report to the Society, but he was to make no personnel changes at the British headquarters. However, his reception in England during November 1916 seemed to warp his judgment and finally his reason, "until," as A. H. Macmillan stated, "he came to the ridiculous conclusion that he was the 'steward' of Jesus' parable of the penny. He later thought he was the world's high priest." In discourses to Bible Students throughout England, Johnson characterized himself as Russell's successor, contending that the mantle of Pastor Russell had fallen upon him just as Elijah's cloak ("official garment") fell upon Elisha.—2 Ki. 2:11-14.

Evidently, Johnson's aspirations had developed even earlier, for Edythe Kessler recalls: "In 1915 I left Bethel and, before starting for Arizona, I visited a couple of old friends I had known for years, and while I was there they entertained a pilgrim, P. S. L. Johnson by name. Satan was already showing his ugly underhanded methods to gain control, no matter how. Johnson said, 'I'd like to talk with you. Let's sit in the living room,' which we did. He commenced by saying: 'Sister, we know that it is possible for Brother Russell to pass on most any time, but the friends need not be fearful when that happens. I can step into his place and take right over without any stopping of the work.' "

While in England, Johnson endeavored to take complete control of the British field of activity, even trying, without authority, to dismiss certain members of the London headquarters staff. So much confusion resulted that the branch overseer complained to Brother Rutherford. In turn, Rutherford appointed a commission of several brothers in London who were not members of the headquarters staff. They met, heard and weighed the facts and recommended that Johnson be recalled. Rutherford told Johnson to return. Instead of doing so, Johnson sent letters and cablegrams charging the committee with bias, and also trying to justify his course. Seeking to make his position indispensable in Britain, he improperly used the documents furnished him by the Society and impounded its funds in the

London bank. Later it became necessary to take court action to have these monies freed.

Johnson finally returned to New York, where he persistently attempted to persuade J. F. Rutherford to send him back to England, but to no avail. Thinking Rutherford was not the right man for the position, Johnson was sure that he himself ought to be the Society's president. He sought to influence the board of directors. By making it appear that Brother Rutherford was unfit as president, Johnson persuaded four of the seven board members to side with him. The four opposed the Society's president, vice-president and secretary-treasurer, and the dissident directors sought to wrest administrative control from the president.

J. F. Rutherford held meetings with the opposers and tried to reason with them. A. H. Macmillan says that Rutherford "even came to several of us and asked, 'Shall I resign as president and let those opposing ones take charge?' We all replied, 'Brother, the Lord put you where you are, and to resign or quit would be disloyalty to the Lord.' Furthermore, the office force threatened they would quit if these men got control."

At an extended session of the Society's 1917 annual meeting, the four dissident directors tried to present a resolution to amend the bylaws of the Society. This was a design to place administrative powers in the hands of the board of directors. Since this was contrary both to the organizational arrangement in vogue during Brother Russell's presidency and to the wish of the shareholders, Rutherford ruled the motion out of order and the plan was foiled. Opposition got stiffer thereafter, but there were some developments the opponents never expected.

"THE FINISHED MYSTERY"

Throughout his entire administration as the Society's president, Brother Russell, along with the vice-president and secretary-treasurer, had made decisions about new publications. As a group, the board of directors had not been consulted. Rutherford followed the same policy. Hence, in the course of time the Society's three officers made a far-reaching decision.

Charles Taze Russell had written six volumes of *Millennial Dawn*, or *Studies in the Scriptures*, but often spoke about writing a seventh volume. "Whenever I find the key," said he, "I will write the Seventh Volume; and if the Lord gives the key to someone else, he can write it." The Society's officers arranged to have two Bible Students, Clayton J. Woodworth and George H. Fisher, compile a book consisting of commentaries on Revelation, The Song of Solomon and Ezekiel. The coeditors assembled material from Brother Russell's writings and this was published under the title "The Finished Mystery" as the seventh volume of *Studies in the Scriptures*. Containing largely the thinking and comments of C. T. Russell, it was termed the "posthumous work of Pastor Russell."

By about mid-1917 it was time to release the new book. That significant day was July 17. "I was on duty in the [Brooklyn Bethel] dining room when the phone rang," says Martin O. Bowin. "We were getting ready for the noonday meal. I was the nearest one to the phone, so I answered it. Brother Rutherford was on the other end. 'Who is there with you?' he asked. I answered, 'Louis.' He said to come to his study quickly, and 'Don't bother to knock.' A stack of books was handed to us, with orders to put one at each place setting and get it done before the family arrived for the noon meal." Soon the dining room was filled with members of the Bethel family.

"As usual," continues Brother Bowin, "thanks to God was given. Then it started! . . . Headed by . . . P. S. L. Johnson, . . . this demonstration against dear Brother Rutherford began. Hurling vicious charges loudly, they walked back and forth, stopping only at Brother Rutherford's table to shake their fists at him and further denounce him. . . . All this lasted for about five hours. Then everyone got up from the table with all the dishes and a lot of untouched food still on the table, to be cleaned up by brothers with little energy with which to accomplish it."

This incident revealed that some members of the Bethel family sympathized with the opposers. If such opposition continued, eventually it would disrupt the entire operation of Bethel. So J. F. Rutherford acted to correct the situation. Though fully acquainted with the legal structure of the Society, Rutherford had consulted a prominent corporation lawyer in Philadelphia, Pennsylvania, concerning the status of the Society's board of directors. The written opinion received disclosed that the four dissidents were not legal members of the board. Why not?

C. T. Russell had appointed those men as directors, but the Society's charter required that directors be elected by vote of the shareholders. Rutherford had told Russell that appointees had to be confirmed by vote at the following annual meeting, but Russell never took that step. So, only the officers who had been elected at the Pittsburgh annual meeting were duly constituted board members. The four appointees were not legal members of the board. Rutherford knew this throughout the period of trouble, but had not men-

tioned it, hoping that these board members would discontinue their opposition. However, their attitude showed that they were not qualified to be directors. Rightly Rutherford dismissed them and appointed four new board members whose appointment could be confirmed at the next general corporation meeting, early in 1918.

Brother Rutherford did not summarily dismiss the former directors from the Christian organization. Instead, he offered them positions as pilgrims. They refused, voluntarily left Bethel and began spreading their opposition by an extensive speaking and letter-writing campaign throughout the United States, Canada and Europe. Consequently, after the summer of 1917, many congregations of Bible Students were composed of two parties—those loyal to Jehovah's organization and others who had become spiritually drowsy and had fallen victim to the smooth talk of the opposers. The latter became uncooperative and would not engage in the work of preaching the good news of God's kingdom.

FUTILE EFFORTS TO GAIN CONTROL

The opposition group that had recently left Bethel thought they would be able to control the Bible Students' convention held at Boston, Massachusetts, in August 1917. Mary Hannan, who was in attendance at that assembly, reports: "Brother Rutherford was alert to this effort on their part and did not give them an opportunity to get on the platform at any time during the sessions. He acted as the chairman all the time." The convention was a thorough success, to Jehovah's praise, and the opposers were unable to disrupt it.

J. F. Rutherford knew that the annual corporation meeting of January 5, 1918, would afford the dissidents another chance to get control. He was reasonably sure that the Bible Students in general did not favor such a move. Yet, they would have no opportunity to express themselves at the election, since it was a matter to be handled only by members of the legally constituted corporation, the Watch Tower Bible and Tract Society. So, what could Rutherford do? He could give all of Jehovah's dedicated servants an opportunity to make expression. Accordingly, *The Watch Tower* of November 1, 1917, suggested that a referendum vote be taken by each congregation. By December 15, 813 congregations sent in their votes and the poll indicated that 10,869 of the 11,421 votes were for J. F. Rutherford as the Society's president. Among other things, the referendum vote also showed that all the faithful

members of the board of directors as reconstituted in July 1917 were preferred over the rebellious individuals who claimed to be board members.

At the annual shareholders' meeting on Saturday, January 5, 1918, the seven individuals receiving the highest number of votes were J. F. Rutherford, C. H. Anderson, W. E. Van Amburgh, A. H. Macmillan, W. E. Spill, J. A. Bohnet and George H. Fisher. Not one of the opponents succeeded in establishing himself on the board. The officers of the Society were then elected from the duly chosen board members, J. F. Rutherford receiving all the votes cast for president, Charles H. Anderson all of those for vice-president and W. E. Van Amburgh all the votes for secretary-treasurer. Therefore, these men were duly elected as officers of the Society. The opposers' attempt to gain control had been foiled completely.

Faithful ones and opposers now were beyond reconciliation. The opposition group formed an entirely separate organization headed by a "Committee of Seven." Separation certainly was complete by March 26, 1918, when the opposers celebrated the Memorial of Christ's death apart from the faithful congregations of God's people. The unity of those forming the opposition group was short-lived, however, for at their convention in the summer of 1918 differences arose and a split occurred. P. S. L. Johnson organized a group with headquarters in Philadelphia, Pennsylvania, where he published *The Present Truth and Herald of Christ's Epiphany*. There he remained, characterizing himself as "earth's great high priest" until his death. Further dissension from 1918 onward caused division until the original dissident group that had separated from the Watch Tower Society disintegrated into a number of schismatic sects.

Many who withdrew in the years following the death of C. T. Russell did not actively oppose their former Christian associates. Some returned, repented of their actions and associated with God's people once again. This was a time of severe testing, as Mabel P. M. Philbrick indicates in stating: "My own sorrow was great as I realized that my own father and dearly loved stepmother who had been in line for the heavenly prize were falling away. Many efforts were put forth and many tears shed until I got my bearings, for I well knew that one who lost his crown had no life to look forward to anywhere. The thought of second death for them seemed unbearable. However, one day in prayer Jehovah gave me much comfort as I fully began to want his will to be done. Suddenly I began to appreciate that his love and justice were far greater

than my own and that if he didn't count them worthy of life, I couldn't hold on to them either, for my father and mother were no different than someone else's father and mother. From that moment on I had peace of mind."

Not only did those who separated from Jehovah's faithful servants in those days break up into sects, but, in most cases, their numbers dwindled and their activities became inconsequential or ceased entirely. Surely they are not fulfilling Jesus' commission to his followers to preach the good news in all the earth and make disciples.—Matt. 24:14; 28:19, 20.

How many forsook true Christianity during the critical years of 1917 and 1918? An incomplete earth-wide report shows that the Memorial of Jesus Christ's death on April 5, 1917, was attended by 21,274. (Due to difficulties inside and outside the organization in 1918, attendance figures were not gathered that year.) At the Memorial celebration on April 13, 1919, a partial report gave an attendance of 17,961. Though incomplete, these figures make it clear that far less than 4,000 had ceased walking with their former associates in God's service.

CHRISTIANS IN THE CRUCIBLE

During 1917 to 1919 the Bible Students were also objects of an international conspiracy fomented particularly by the clergy of Christendom. *The Finished Mystery,* seventh volume of *Studies in the Scriptures,* roused their clerical ire. Within seven months of this publication's initial release it was enjoying unparalleled circulation. The Society's outside printers were busy on the 850,000 edition. By the end of 1917 the book also was available in Swedish and French, and translation into other languages was under way.

On December 30, 1917, mass distribution of 10,000,000 copies of a new issue of the four-page, tabloid-size tract *The Bible Students Monthly* began. Entitled "The Fall of Babylon" and with the subtitles "Ancient Babylon a Type—Mystic Babylon the Antitype—Why Christendom Must Now Suffer—the Final Outcome," it contained excerpts from the Seventh Volume, with very pointed references to the clergy. On its back page appeared a graphic cartoon depicting a crumbling wall. Some of its stones bore such words as "Protestantism," "Eternal torment theory," "Doctrine of the trinity," "Apostolic succession" and "Purgatory." With Scriptural foundation the tract showed that the great majority of the clergy "have been unfaithful, disloyal, unrighteous men" who were more responsible than any other class on earth for the war then raging and the great trouble that would follow it. As part of the tract-distribution campaign, widely advertised public lectures on the same subject were delivered on that very day.

How would you like to distribute a tract like that? C. B. Tvedt admits that he 'will never forget that particular day,' and states: "It was a most bitter cold day. But the message I was distributing was surely hot. . . . I had a thousand of these papers to distribute under the apartment-house doors and occasionally directly to individuals as I would meet them. I cannot deny that I preferred to make distribution under the doors, for I realized that this was a fiery message and would result in explosive repercussions."

By late 1917 and early 1918 *The Finished Mystery* was being distributed in increasing numbers. Angered, the clergy falsely claimed that certain statements in this book were of a seditious nature. They were out to "get" the Watch Tower Society and, like the Jewish religious leaders when Jesus was on earth, they wanted the State to do the work for them. (Compare Matthew 27:1, 2, 20.) Both Catholic and Protestant clergymen falsely represented the Bible Students as being in the employ of the German government. For example, referring to the work of the International Bible Students Association, a legal agency of God's people, Doctor Case of the Divinity School of Chicago University published this statement: "Two thousand dollars a week is being spent to spread their doctrine. Where the money comes from is unknown; but there is a strong suspicion that it emanates from German sources. In my belief, the fund would be a profitable field for government investigation."

"This, stimulated by similar charges from other nominal churchmen, evidently had something to do with Army Intelligence officers seizing the books of the Treasurer of the Society," said *The Watch Tower* of April 15, 1918. It continued: "The authorities doubtless thought that they would find some evidence to substantiate the charge that our Society is working in the interest of the German government. Of course, the books disclose nothing of the kind. All the money used by our Society is contributed by those who are interested in preaching the Gospel of Jesus Christ and his kingdom, and nothing else." Nationwide newspaper publicity about seizure of the Society's books tended to excite suspicion.

February 12, 1918, was a marked date for God's people in Canada. The Watch Tower Society was then banned throughout that land. A public press dispatch stated: "The Secretary of State, under the press censorship regulations, has issued warrants forbidding the

possession in Canada of a number of publications, amongst which is the book published by the International Bible Students Association, entitled 'STUDIES IN THE SCRIPTURES—The Finished Mystery,' generally known as the posthumous publication of Pastor Russell. 'The Bible Students Monthly,' also published by this Association at its office in Brooklyn, New York, is also prohibited circulation in Canada. The possession of any prohibited books lays the possessor open to a fine not exceeding $5,000 and five years in prison."

Why the ban? The Winnipeg, Manitoba, *Tribune* shed some light on that, in saying: "The banned publications are alleged to contain seditious and anti-war statements. Excerpts from one of the recent issues of 'The Bible Students Monthly' were denounced from the pulpit a few weeks ago by Rev. Charles G. Paterson, Pastor of St. Stephen's Church. Afterward Attorney General Johnson sent to Rev. Paterson for a copy of the publication. The censor's order is believed to be the direct result."

Not long after the clergy-inspired ban in Canada, the international nature of the conspiracy became evident. In February 1918 the United States Army Intelligence Bureau in New York city began investigating the Watch Tower Society's headquarters. Not only had it been intimated falsely that the Society was in contact with the German enemy; it had also been reported lyingly to the United States government that the Society's headquarters in Brooklyn was a center for transmitting messages to the German regime. Eventually the public press reported that government agents had seized a wireless apparatus erected and ready for use at the Bethel home. But what were the facts?

In 1915 C. T. Russell was given a small wireless receiver. Personally he was not too interested in it, but a small aerial was erected on the roof of the Bethel home and some younger brothers were given opportunity to learn how to operate the equipment. However, there was not much success in picking up messages. When the United States was about to enter the war, it was required that all wireless instruments be dismantled. So the aerial was taken down and the poles were sawed up and used for other purposes, while the instrument itself was carefully packed away in the Society's Art Room. It had not been used at all for more than two years when two Army Intelligence men were told about the outfit while in conversation with a member of the Bethel family. They were taken to the roof and shown where it was formerly. Then they were shown the instrument itself, all packed away. By consent, these men took it because there was no use

for it at Bethel. The apparatus was a *receiver* only, not a *transmitter*. Never was there a *sending* instrument at Bethel. So it was impossible to transmit a message anywhere.

Opposition and pressure continued to mount against Jehovah's people. On February 24, 1918, J. F. Rutherford delivered a public lecture at Los Angeles, California, to an audience of 3,500. The morning thereafter the Los Angeles *Tribune* printed a full-page report of the lecture. This aroused the indignation of local clergymen. The ministerial association held a meeting on Monday morning and sent its president to the managers of the newspaper, demanding that they explain why they had published so much about the lecture. On the following Thursday, the Army Intelligence Bureau took possession of the Bible Students' Los Angeles headquarters, also taking many of the Society's publications.

Monday, March 4, 1918, saw the arrest at Scranton, Pennsylvania, of Clayton J. Woodworth (one of the compilers of *The Finished Mystery*) and several other brothers. They were falsely charged with conspiracy and were put under bond for an appearance for trial in May. Furthermore, as outside pressure increased rapidly against the Society, more than twenty Bible Students were detained in army camps and military prisons because of being denied military exemption. Some of them were court-martialed and sentenced to long prison terms. On March 14, 1918, the United States Department of Justice termed the distribution of *The Finished Mystery* a violation of the Espionage Act.

A counteroffensive by God's people—that was a necessity. There must be exposure of the clergy-fomented opposition to the Christian work of the Bible Students. Hence, on March 15, 1918, the Watch Tower Society released a newspaper-size, two-page tract, *Kingdom News* No. 1. It bore the bold heading "Religious Intolerance—Pastor Russell's Followers Persecuted Because They Tell the People the Truth—Treatment of Bible Students Smacks of the 'Dark Ages.'" This tract did indeed expose the clergy-inspired persecution of Jehovah's Christian witnesses in Germany, Canada and the United States. Millions of copies were distributed.

Interestingly, this tract said: "We recognize that the United States Government, being a political and economic institution, has the power and authority, under its fundamental law, to declare war and to draft its citizens into military service. We have no disposition to interfere with the draft or the war in any manner. The fact that some of our members have sought to

take advantage of the protection of the law, has been used as another means of persecution."

Kingdom News No. 2 appeared on April 15, 1918. Its striking headline read "'The Finished Mystery' and Why Suppressed." Under the subheading "Clergymen Take a Hand," this tract showed that the clergy encouraged government agencies to harass the Society, make arrests, object to *The Finished Mystery* and pressure the Bible Students to cut certain pages (247-253) from that volume. Also, the tract explained why clergymen opposed Jehovah's servants, and it clarified their stand on war, as well as their belief about the true church.

A petition was circulated in connection with distribution of this *Kingdom News*. Addressed to United States President Wilson, it read: "We, the undersigned Americans, hold that any interference by the clergy with independent Bible study is intolerant, un-American and un-Christian; and that any attempt to combine Church and State is radically wrong. In the interest of liberty and religious freedom, we solemnly protest against the suppression of *The Finished Mystery*, and petition the Government to remove all restrictions as to its use, that the people may be permitted without interference or molestation to buy, sell, have and read this aid to Bible study."

On May 1, 1918, just six weeks after the first *Kingdom News*, *Kingdom News* No. 3 was released, bearing the headline "Two Great Battles Raging—Fall of Autocracy Certain" and the subtitle "Satanic Strategy Doomed to Failure." This issue dealt with the Seed of Promise versus the seed of Satan the Devil. (Gen. 3:15) It traced the development of the antichrist from its birth to the current deeds of the Catholic and Protestant clergy. Boldly this tract showed how the Devil used such agents in an effort to destroy the remnant of Jesus Christ's anointed followers on earth.

Courage was required to distribute the issues of *Kingdom News* then published. Some Bible Students were arrested. At times supplies of *Kingdom News* were confiscated temporarily. Though they found themselves in a crucible of opposition and persecution, Jehovah's servants maintained faithfulness to God and continued doing their Christian work.

ATROCITIES COMMITTED

Atrocities were committed against Jehovah's servants as clergy-laity opposition increased. Giving a partial report of the unbelievable persecutions experienced by the Bible Students, a later publication of the Watch Tower Society said, in part:

"April 12, 1918, at Medford, Oregon, E. P. Taliaferro was mobbed and chased out of town for preaching the gospel and George R. Maynard was stripped, painted and driven from town for permitting Bible study in his home. . . .

"April 17, 1918, at Shawnee, Oklahoma, G. N. Fenn, George M. Brown, L. S. Rogers, W. F. Glass, E. T. Grier and J. T. Tull were jailed. During the trial the Prosecuting Attorney said, 'To hell with your Bible; you ought to be in hell with your back broken; you ought to be hung.' When G. F. Wilson, of Oklahoma City, attempted to act as counsel for the defense he also was arrested. Each was fined $55 and costs; offense, distributing Protestant literature. The trial judge encouraged mob action following the trial, but the mobs were foiled.

"April 22, 1918, at Kingsville, Texas, L. L. Davis and Daniel Toole were chased by a mob led by the Mayor and a County Judge and subsequently caught and jailed without a warrant. Davis was forced out of his job. In May, 1918, at Tecumseh, Oklahoma, J. J. May was seized and incarcerated thirteen months in an insane asylum by the order of a Judge, after threatening and abuse. His family was not advised as to what had been done with him. . . .

"March 17, 1918, at Grand Junction, Colorado, a meeting for Bible study was broken up by a mob composed of the Mayor, leading newspaper men and other prominent business men. . . .

"April 22, 1918, at Wynnewood, Oklahoma, Claud Watson was first jailed and then deliberately released to a mob composed of preachers, business men and a few others that knocked him down, caused a negro to whip him and, when he had partially recovered, to whip him again. They then poured tar and feathers all over him, rubbing the tar into his hair and scalp. April 29, 1918, at Walnut Ridge, Arkansas, W. B. Duncan, 61 years of age, Edward French, Charles Franke, a Mr. Griffin and Mrs. D. Van Hoesen were jailed. The jail was broken into by a mob that used the most vile and obscene language, whipped, tarred, feathered and drove them from town. Duncan was compelled to walk twenty-six miles to his home and barely recovered. Griffin was virtually blinded and died from the assault a few months later."

After all these years, T. H. Siebenlist remembers well what happened to his father in Shattuck, Oklahoma. He writes:

"In September of 1917 I started to school and all went well until about March when all schoolchildren were required to buy a Red Cross pin. I took the note home

at noon. Dad was at work and mom could only read German at that time. However, Brother Howlett, a pilgrim brother, was visiting the 'class' and he took care of the matter. No pin was bought!

"It was shortly after this that the officials picked up dad at work and tried to make him stand on the book *The Finished Mystery* and salute the flag—this right on Main Street in Shattuck. He was taken to jail . . .

"Shortly after this dad was picked up again and held another three days. This time he was fed very little. His release this time was another story. About midnight three men simulated a jail 'break-in.' They put a sack over dad's head and marched him to the west edge of town barefooted. This was rough terrain and full of sandbars. Here they stripped him to the waist and whipped him with a buggy whip that had a wire at the tip. Then they applied hot tar and feathers, leaving him for dead. He managed to get up and walk and crawl around town toward the southeast. Then he intended to head north and home. However, a friend of his found him and brought him home. I never saw him that night, but it was a terrible shock to mom, especially with a tiny baby in the house, and Grandma Siebenlist fainted when she saw him. My brother John had been born only a few days before all of this happened. However, mom held up under all the strain very well, never losing sight of Jehovah's protective power. . . .

"Grandma and Aunt Katie, dad's half sister, began nursing him back to life. The tar and feathers were imbedded in his flesh; so they used goose grease to heal up the wounds and gradually the tar came off. . . . Dad never saw their faces, but he recognized their voices and knew who his assailants were. He never told them. In fact, it was hard to get him ever to talk about it. Yet, he carried those scars to the grave."

"CAUTIOUS AS SERPENTS"

The banning of *The Finished Mystery* and certain other Christian publications placed Jehovah's servants in difficult circumstances. However, they had God-given work to do and they carried on with it, proving themselves "cautious as serpents and yet innocent as doves." (Matt. 10:16) Accordingly, at times Bible study aids were hidden in various places—perhaps in an attic, or the coal bin, under floor boards or in furniture.

Brother C. W. Miller tells us this: "As our home was the local Bible Student headquarters at this time, brothers would come at midnight in a truck to bring the literature and we would hide the cartons of books

in a chicken coop, camouflaged with Rhode Island Red hens and foliage."

Recalling an incident that occurred in those days, Brother D. D. Reusch writes: "At the home of the Reed family, the books were stored out of sight outdoors at the rear of the house and, as the police approached, the Reeds held their breath when they neared the hiding site. Just then a huge drift of snow fell from the roof, completely covering that area."

"FRAMING TROUBLE BY DECREE"

Centuries ago the psalmist asked: "Will the throne causing adversities be allied with you while it is framing trouble by decree?" (Ps. 94:20) Jehovah's servants always obey all the laws of the nations that are not out of harmony with the laws of God. But, as might be expected, when there is a conflict between the demands of mere men and the laws of God, Christians take the apostolic position and "obey God as ruler rather than men." (Acts 5:29) Sometimes good laws are misapplied in an effort to stop their work. In other instances, foes succeed in having decrees passed that work injury to God's people.

The Selective Draft Act was passed by the United States Congress on June 15, 1917. It provided for the conscription of manpower but also for exemption of men who, because of religious beliefs, could not engage in war. Many young men throughout the country wrote to the Watch Tower Society, asking Judge Rutherford what course they should pursue. He later said regarding this: "I was asked by many young men in the country as to what course they should take in this regard. In every instance my advice was to this effect, given to young men who requested it, to wit: 'If you cannot conscientiously engage in war, Section 3 of the Selective Draft Act makes provision for you to file application for exemption. You should register and file your application for exemption, setting forth the reason, and the draft board will pass on your application.' I never did more than to advise them to take advantage of the act of Congress. I always insisted that every citizen should obey the law of the land as long as that law was not in conflict with God's law."

Back in the World War I era a definite conspiracy against Jehovah's servants came to light. In furtherance of it, many clergymen held a conference at Philadelphia, Pennsylvania, in 1917. They there appointed a committee to visit the nation's capital, Washington, D.C., and insist on a revision of the Selective Draft Act and the Espionage Act. The committee called on the Department of Justice. At the instance of the

clergymen, a member of the department, John Lord O'Brian, was selected to prepare an amendment to the Espionage Law and have it introduced in the United States Senate. This amendment provided that all offenses committed in violation of the Espionage Law should be tried by a military court and that the death penalty should be inflicted upon those held guilty. However, the bill did not pass.

A provision known as the "France Amendment" was introduced at the time that Congress undertook the amending of the Espionage Law. This amendment exempted from the Act's provision any person who uttered "what is true, with good motives and for justifiable ends."

However, on May 4, 1918, Senator Overman had a memorandum from the Attorney General put in the *Congressional Record* (May 4, 1918, pages 6052, 6053). It stated, in part:

"The opinion of the Military Intelligence Branch is entirely adverse to the amendment to the espionage law to the effect that section 3, Title I, shall not apply to those who utter, 'what is true, with good motives and for justifiable ends.'

"Experience teaches that such an amendment would to a large degree nullify the value of the law and turn every trial into an academic debate on insoluble riddles as to what is true. Human motives are too complicated to be discussed, and the word 'justifiable' is too elastic for practical use. . . .

"One of the most dangerous examples of this sort of propaganda is the book called 'The Finished Mystery,' a work written in extremely religious language and distributed in enormous numbers. The only effect of it is to lead soldiers to discredit our cause and to inspire a feeling at home of resistance to the draft.

"The Kingdom News, of Brooklyn, prints a petition demanding that restrictions on 'The Finished Mystery' and similar works should be removed, 'so that people may be permitted, without interference or molestation, to buy, sell, have, and read this aid to Bible study.' The passage of this amendment would reopen our camps to this poisonous influence.

"The International Bible Students' Association pretends to the most religious motives, yet we have found that its headquarters have long been reported as the resort of German agents. . . .

"The passage of this amendment would greatly weaken American efficiency and help none but the enemy. Results, not motives, count in war, therefore the law and its executors should be concerned with procuring desirable and preventing dangerous results, leaving motives to the mercy of the judges or to the perspective of historians."

As a consequence of these efforts by the Department of Justice, the amended Espionage Act was approved on May 16, 1918, without the "France Amendment."

"WE KNOW HOW TO GET YOU, AND WE ARE GOING TO DO IT!"

Around this time, some young men associated with the Bible Students were called for military service and, as conscientious objectors, had been sent to Camp Upton on Long Island, New York. This camp was supervised by General James Franklin Bell. He visited J. F. Rutherford at his office and sought to induce him to instruct these men to take whatever service Bell might assign them, whether across the sea or elsewhere. Rutherford refused. The general insisted and finally Rutherford wrote a letter, which said, in essence: "Each one of you must decide for himself whether he wishes to engage in active military service or not. Do what you consider to be your duty and what is right in the sight of Almighty God." This letter did not satisfy Bell at all.

A few days later, J. F. Rutherford and W. E. Van Amburgh visited General Bell at Camp Upton. Bell, in the presence of his aide-de-camp and Van Amburgh, told Rutherford of the Philadelphia conference of clergymen. He mentioned their selection of John Lord O'Brian to present matters to the Senate, resulting in the introduction of a bill to have all cases against the Espionage Law tried before a military court, with death as the punishment. General Bell "showed considerable heat," according to Rutherford, who reported: "Before him on his desk lay a package of papers, and with his index finger he tapped these and, directing his speech to me, with real feeling said: 'That bill did not pass, because Wilson prevented it; but we know how to get you, and *we are going to do it!*' To that statement I replied: 'General, you will know where to find me.'"

DEATHBLOW FOR "TWO WITNESSES"

After early October 1914, Christ's anointed followers proclaimed that the Gentile Times had ended and that the nations were approaching their destruction at Armageddon. (Luke 21:24; Rev. 16:14-16) These figurative "two witnesses" declared this mournful message for the nations for 1,260 days, or three and a half years (October 4/5, 1914, to March 26/27, 1918). Then the Devil's beastly political system warred against God's "two witnesses," eventually 'killing' them as

far as their tormenting work of prophesying "in sackcloth" was concerned, to the great relief of their religious, political, military and judicial foes. (Rev. 11:3-7; 13:1) That was the prophecy, and it was fulfilled. But how?

On May 7, 1918, the United States District Court for the Eastern District of New York issued a warrant for the arrest of certain principal servants of the Watch Tower Society. Involved were President J. F. Rutherford, Secretary-Treasurer W. E. Van Amburgh, Clayton J. Woodworth and George H. Fisher (the two compilers of *The Finished Mystery*), F. H. Robison (a member of the *Watch Tower* editorial committee), A. H. Macmillan, R. J. Martin and Giovanni DeCecca.

On the very next day, May 8, 1918, those of this group who were at Brooklyn Bethel were placed under arrest. Eventually all were in custody. Shortly thereafter they were arraigned in Federal Court, Judge Garvin presiding. All of them were met with an indictment previously returned by the Grand Jury, charging them with

"(1, 3) The offense of unlawfully, feloniously and wilfully causing and attempting to cause insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America, in, through and by personal solicitations, letters, public speeches, distribution and public circulation throughout the United States of America of a certain book called 'Volume Seven—SCRIPTURE STUDIES—The Finished Mystery'; and distributing and publicly circulating throughout the United States certain articles presented in pamphlets called, 'BIBLE STUDENTS MONTHLY,' 'THE WATCH TOWER,' 'KINGDOM NEWS' and other pamphlets not named, et cetera;

"(2, 4) The offense of unlawfully, feloniously, and wilfully obstructing the recruiting and enlistment service of the United States when the United States was at war."

Principally, the indictment was based on one paragraph in *The Finished Mystery*. It read: "Nowhere in the New Testament is Patriotism (a narrow-minded hatred of other peoples) encouraged. Everywhere and always murder in its every form is forbidden; and yet, under the guise of Patriotism the civil governments of earth demand of peace-loving men the sacrifice of themselves and their loved ones and the butchery of their fellows, and hail it as a duty demanded by the laws of heaven."

Brothers Rutherford, Van Amburgh, Macmillan and Martin faced a second indictment of trading with the enemy, based on a claim that the Society's officers sent $500 to the manager of the Swiss branch of the Society at Zurich. Each brother arraigned was held over on bail of $2,500 for each of the indictments. They were released on bail and appeared in court on May 15, 1918. The trial was set for June 3, 1918, in the United States District Court for the Eastern District of New York. The brothers pleaded "not guilty" to both indictments and considered themselves completely innocent of all the charges.

Owing to the feeling manifested in preliminary hearings, the defendants filed affidavits showing why they felt Judge Garvin was biased against them. In time, United States District Judge Harland B. Howe was brought in to preside at the trial. According to A. H. Macmillan, although the defendants were unaware of Howe's views, the government knew that he "had special prejudice in favor of the prosecution of the law and against the defendants charged with violating it." Macmillan also stated: "But we were not left long in the dark. From the first conference of the attorneys in the judge's chambers before the trial began his animosity was manifested, and he indicated, 'I'm going to give these defendants all that is coming to them.' However, it was now too late for our attorneys to file an affidavit of prejudice on the part of the judge."

Macmillan said that the indictment as originally returned charged that the defendants had entered into a conspiracy sometime between April 6, 1917, when the United States declared war, and May 6, 1918. Upon motion the government specified that the date of the alleged offense was between June 15, 1917, and May 6, 1918.

SCENES IN THE COURTROOM

The United States was at war. A court trial of Bible Students on a sedition charge thus attracted great attention. What about public sentiment? It favored anything that would further the war effort. Outside the courtroom bands played and soldiers marched around nearby Brooklyn Borough Hall. Inside the courtroom the fifteen-day trial wore on, piling up a veritable mountain of testimony. Why not step inside and witness the proceedings.

A. H. Macmillan, one of the defendants, helps us to sense the atmosphere, for he later wrote: "During the trial the government said that if a person stood on the street corner and repeated the Lord's prayer with the intent of discouraging men from joining the army, he could be sent to the penitentiary. So you can see how easy it was for them to interpret intent. They thought they could tell what another person was think-

ing, and so they acted against us on that basis even though we testified that we never at any time conspired to do anything whatsoever to affect the draft and never encouraged anyone to resist it. It was all to no avail. Certain religious leaders of Christendom and their political allies were determined to get us. The prosecution, with consent of Judge Howe, aimed for conviction, insisting that our motive was irrelevant and that intent should be inferred from our acts. I was found guilty solely on the basis that I countersigned a check, the purpose of which could not be determined, and that I signed a statement of fact that was read by Brother Rutherford at a board meeting. Even then they could not prove that it was my signature. The injustice of this helped us later in our appeal."

At one point, a former officer of the Society was sworn in. After looking at an exhibit bearing two signatures, he said he recognized one as that of W. E. Van Amburgh. Here the Transcript of Record reads:

"Q. I hand you Exhibit 31 for identification, and ask you to look at the two signatures or purported signatures, of MacMillan and Va[n] Amburgh, and ask you first as to Van Amburgh, if in your opinion that is a mimeograph copy of his signature? A. I think it is. I recognize it as such.

"Q. Mr. MacMillan's? A. Mr. MacMillan's is not so recognizable, but I think it is his signature."

Concerning the defense presented by those on trial, Brother Macmillan later wrote:

"After the Government had completed its case we presented our defense. In essence we showed that the Society is wholly a religious organization; that the members accept as their principles of belief the holy Bible as expounded by Charles T. Russell; that C. T. Russell in his lifetime wrote and published six volumes, *Studies in the Scriptures*, and as early as 1896 promised the seventh volume which would treat Ezekiel and Revelation; that on his deathbed he stated that someone else would write the seventh volume; that shortly after his death the executive committee of the Society authorized C. J. Woodworth and George H. Fisher to write and submit manuscript for consideration without any promise made concerning publication; that the manuscript on Revelation was completed before the United States got into the war and all the manuscript of the entire book (except a chapter on the Temple) was in the hands of the printer before the enactment of the Espionage Law; hence, it was impossible for any such conspiracy as charged to have been entered into to violate the law.

"We testified that we never at any time combined, agreed or conspired to do anything whatsoever to affect the draft or interfere with the Government in the prosecution of the war, nor did we have any thought of so doing; that we never had any intention of interfering in any manner with the war; that our work was wholly religious and not at all political; that we did not solicit members and never advised or encouraged anyone to resist the draft; that the letters written were to those whom we knew to be dedicated Christians who were entitled under the law to advice; that we were not opposed to the nation going to war, but as dedicated Christians could not engage in mortal combat."

But not everything said and done at that trial was open and aboveboard. Macmillan later reported: "Some of our people who were attending the trial later told me that one of the attorneys for the Government had gone out into the hallway, where he talked in low tones to some of those who had led the opposition within the Society. They said, 'Don't let that fellow [Macmillan] go; he's the worst of the bunch. He'll keep things going if you don't get him with the others.'" Remember that at this time ambitious men had been trying to get control of the Watch Tower Society. No wonder Rutherford later warned brothers left in charge at Bethel: "We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society."

Finally, after the lengthy trial, the awaited day of decision arrived. June 20, 1918, at about 5:00 p.m., the case went to the jury. J. F. Rutherford later recalled: "The jury hesitated a long while before rendering a verdict. Finally Judge Howe sent word in to them that they must bring in a verdict of 'Guilty,' as one of the jurors afterwards stated to us." After some four and a half hours of deliberation, at 9:40 p.m., the jury returned with their verdict—"Guilty."

Sentencing took place on June 21. The courtroom was full. When asked if they had anything to say, the defendants did not respond. Then came the sentence by Judge Howe. Angrily he said: "The religious propaganda in which these men are engaged is more harmful than a division of German soldiers. They have not only called in question the law officers of the Government and the army intelligence bureau but have denounced all the ministers of all the churches. Their punishment should be severe."

It was. Seven of the defendants were sentenced to eighty years in the penitentiary (twenty years each on four counts, to run concurrently). The sentence for Giovanni DeCecca was delayed, but he ultimately received forty years, or ten years on each of the same four counts. The defendants were to serve their sentences at the United States penitentiary in Atlanta, Georgia.

The trial had lasted for fifteen days. Testimony recorded had been voluminous and the proceedings often unfair. In fact, it was demonstrated later that the trial contained over 125 errors. Only a few of these were needed by the Appellate Court eventually to condemn the whole procedure as unfair.

"I went and suffered through it all with the brothers as they were subjected to this unfair ordeal," comments James Gwin Zea, who was present as an observer. He continues: "I can still see the judge refusing Brother Rutherford an opportunity to make a defense. 'The Bible doesn't go in this court' was his comment. I stayed with Brother M. A. Howlett in Bethel that night and about ten o'clock word came that they had been convicted. They were sentenced the next day."

Despite their unjust convictions and the severe sentences they had received, Brother Rutherford and his associates were undaunted. Interestingly, the New York *Tribune* of June 22, 1918, reported: "Joseph F. Rutherford and six of the other 'Russellites,' convicted of violation of the Espionage Act, were sentenced to 20 years in the Atlanta penitentiary yesterday, by Judge Howe. 'This is the happiest day of my life,' said Mr. Rutherford on his way from the court to the jail, 'to serve earthly punishment for the sake of one's religious belief is one of the greatest privileges a man could have.' One of the strangest demonstrations that the Marshal's Office in the Brooklyn Federal Court has ever seen, was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the Grand Jury room. The whole company made the old building ring with the strains of 'Blessed Be the Tie That Binds.' 'It is all God's will,' they told each other, with faces almost radiant. 'Some day the world will know what all this means. Meanwhile, let us be thankful for the grace of God that has sustained us through our trials, and look forward to the Great Day that is to come.'"

While their case was on appeal, twice the brothers tried to obtain bail but were thwarted, first by Judge Howe and later by Judge Martin T. Manton. In the meantime, they first were held in Brooklyn's Raymond Street jail, "the dirtiest hole I ever got into," according to A. H. Macmillan. Clayton J. Woodworth jocularly called it the "Hotel de Raymondie." That unpleasant week-long stay was followed by another week spent in the Long Island City prison. Finally, on the fourth of July, United States Independence Day, the unjustly condemned men were sent on their way by train to the Atlanta, Georgia, penitentiary.

FOES REJOICE

The incarceration of these Christian witnesses of Jehovah was a figurative deathblow, much to the delight and relief of their enemies. Fulfilled were the words of Revelation 11:10: "And those dwelling on the earth rejoice over them and enjoy themselves, and they will send gifts to one another, because these two prophets tormented those dwelling on the earth." Religious, judicial, military and political foes of the "two witnesses" did "send gifts" to one another, in that they congratulated one another for the part they played in gaining a victory over their tormentors.

In his book *Preachers Present Arms*, Ray H. Abrams considered the trial of J. F. Rutherford and his associates and observes:

"An analysis of the whole case leads to the conclusion that the churches and the clergy were originally behind the movement to stamp out the Russellites. . . .

"When the news of the twenty-year sentences reached the editors of the religious press, practically every one of these publications, great and small, rejoiced over the event. I have been unable to discover any words of sympathy in any of the orthodox religious journals. 'There can be no question,' concluded Upton Sinclair, that 'the persecution . . . sprang in part from the fact that they had won the hatred of "orthodox" religious bodies.' What the combined efforts of the churches had failed to do the government now seemed to have succeeded in accomplishing for them—the crushing of these 'prophets of Baal' forever."

OPTIMISM DESPITE 'BABYLONISH CAPTIVITY'

From 607 to 537 B.C.E. the Jews languished as captives in ancient Babylon. Comparably, dedicated worshipers of Jehovah anointed with his holy spirit were brought into a Babylonish captivity and exiled during the World War I period of 1914-1918. Especially were the depths of their captive state felt when the eight faithful brothers from the Society's headquarters were incarcerated in the federal penitentiary in Atlanta, Georgia.

But during this entire period of difficulty, not one issue of *The Watch Tower* failed to appear in print.

An appointed editorial committee kept the journal in circulation. Furthermore, despite the hardships encountered at that time, the attitudes displayed by faithful Bible Students were exemplary. Brother T. J. Sullivan remarked: "It was my privilege to visit Brooklyn Bethel in the late summer of 1918 during the brothers' incarceration. The brothers in charge of the work at Bethel were in no wise fearful or downhearted. In fact, the reverse was true. They were optimistic and confident that Jehovah would give his people the victory ultimately. I was privileged to be at the breakfast table on Monday morning when the brothers sent out on weekend appointments gave their reports. A fine picture of the situation was obtained. In every case the brothers were confident, waiting for Jehovah to direct their activities further."

Interestingly, one morning after the trial of Brother Rutherford and his associates, R. H. Barber received a call from Rutherford asking him to come to the Pennsylvania Station, where the brothers were waiting for several hours for a through train to Atlanta. Brother Barber and some others rushed to the station. There Brother Rutherford said that if the brothers at headquarters were harassed too much by the police, they should sell Bethel and the Brooklyn Tabernacle and move either to Philadelphia, Harrisburg or Pittsburgh, since the Watch Tower Society was a Pennsylvania corporation. Prices of $60,000 for Bethel and $25,000 for the Tabernacle were suggested.

How did matters turn out? Well, those then in charge of the Society did encounter many problems. For instance, there were shortages of paper and coal. Patriotism ran high and many improperly viewed Jehovah's Christian witnesses as traitors. In Brooklyn there was great animosity against the Society, and it appeared impossible to continue operations there. Hence, the executive committee that was in charge at headquarters consulted with other brothers and it was decided that it was best to sell the Brooklyn Tabernacle and to close the Bethel home. Eventually the Tabernacle was sold for $16,000, according to R. H. Barber's recollection. Later, all necessary arrangements for the sale of Bethel to the government were made except the transfer of cash. But something interfered—the armistice. The sale never was fully accomplished.

August 26, 1918, however, had begun the transfer of the Society's headquarters from Brooklyn, New York, to Pittsburgh, Pennsylvania. "As I look back," comments Hazel Erickson, "I can see that though the Bible Students were stunned because of the brothers' having been imprisoned, they never stopped witnessing. They were just a bit more cautious, perhaps." Sister H. M. S. Dixon recalled that "the faith of the friends remained strong and the meetings were held regularly." Jehovah's Christian witnesses continued to display faith in God. True, they were in a crucible of hardship and persecution. Yet, God's holy spirit was upon them. If only they could endure, surely the Divine One would save them from their persecutors and grant them deliverance from their state of 'Babylonish captivity'!

THE MONTHS IN PRISON

By mid-1918 J. F. Rutherford and his seven associates found themselves in the federal penitentiary at Atlanta, Georgia. A letter written by A. H. Macmillan on August 30, 1918, enables us to look behind those prison walls. A copy submitted by Melvin P. Sargent reads, in part:

"No doubt you would like a word as to our condition in prison. I will briefly tell you a few things about life there. Brother Woodworth and I 'cell together.' Our cell is very clean, well aired and lighted. It is about 10 x 6 x 7 feet, has two berths with straw ticks, two sheets, blankets and pillows, two chairs, a table and plenty of clean towels and soap. We also have a cabinet in which to keep our toilet articles. . . .

"All the brethren work together in the tailor shop. This room is a well-aired, well-lighted room 60 x 40 [feet]. Brother Woodworth and I make buttonholes and sew buttons on shirts and prison suits. Brothers Van Amburgh, Robison, Fisher, Martin and Rutherford make, or rather help make, prison coats and pants. About one hundred men in all work in this department. From the place I work, I can see all the brethren, and I assure you it is interesting to see Brother Van Amburgh at a sewing machine, sewing seams that join the eastern and western portions of a pair of trousers together. . . . Brother Rutherford almost gave up hope of ever learning how to put a coat together. I don't think he has finished one yet, although he has been at work about three weeks. When I look at him he seems to be busy, but I really think he spends most of his time trying to thread a needle. [A guard dealt so unreasonably with him that some other prisoners took the jacket and completed it. Eventually, Brother Rutherford was transferred to a place where he was more 'at home'—the library.] . . .

"The first thing we do after reaching our cells after supper is to read the afternoon papers. Then for an hour, six to seven, everyone who wishes to may

play on any musical instrument he may have. What a variety! I think that they play at every kind that is made except the Jew's harp, and I am thinking of getting me one of those, as that is the only thing that I can play except the ten-stringed harp. During this, that Brother Woodworth calls 'Dante's Inferno,' we play dominoes. After this we read the Dawns or Bible until bedtime, at 10:00 p.m., when the lights go out. The next day we do the same thing, and so on until Saturday. On Saturday afternoon all the inmates go out into the yard. There is a baseball game which is well played, in which the men take a deep interest. I usually spend the afternoon playing tennis. The other brethren walk around talking. The different classes of men gather in little groups—anarchists, socialists, counterfeiters, 'moonshiners,' pro-Germans, bank cashiers, lawyers, druggists, doctors, train robbers, burglars, ministers (of whom there are a goodly number), etc., etc., etc. The prison band plays several selections during the afternoon."

The eight incarcerated Bible Students had opportunities to preach the good news of God's kingdom to other inmates. All prisoners were required to attend chapel service on Sunday morning and those so desiring could remain for Sunday school thereafter. The eight brothers formed a class for study and fellowship. In time other inmates joined them and the brothers took turns teaching the class. Some of the officers even drew near to listen. Interest increased until ninety persons were in attendance.

The transforming power of God's truth had a profound effect on some of the inmates. For example, one remarked: "I am seventy-two years of age, and I had to get behind prison bars in order to hear the truth. I am glad for this reason that I was sent to the penitentiary. For fifty-seven years I have asked questions of the ministers, and never could get satisfactory answers. Every question I asked these men [the imprisoned Bible Students] has been answered to my satisfaction."

The Spanish influenza then was raging and this brought the Sunday-school classes to an end. However, just before the eight Bible Students were released from the Atlanta penitentiary, all the groups they had instructed were united and J. F. Rutherford spoke to those assembled for about forty-five minutes. Some officers were present, and many of the inmates shed tears of joy over the hope of liberty to come for mankind under Kingdom rule. When freed, the Bible Students left in prison a small group that remained faithful.

EXPRESSIONS OF CONFIDENCE

The armistice was signed on November 11, 1918, and World War I came to its end. But the eight Bible Students were still in prison. There they remained while their fellow believers held a convention in Pittsburgh, Pennsylvania, January 2-5, 1919. This assembly was combined with the very significant annual meeting of the Watch Tower Bible and Tract Society on Saturday, January 4, 1919.

J. F. Rutherford realized that at this corporation meeting opposers within the organization would try to have him and the other officers of the Society replaced by men of their choice. That Saturday, January 4, A. H. Macmillan was playing out at the prison tennis court. Rutherford approached him, and, according to Macmillan, this is what took place:

"Rutherford said, 'Mac, I want to talk to you.'

"'What do you want to talk to me about?'

"'I want to talk to you about what's going on at Pittsburgh.'

"'I'd like to play this tournament out here.'

"'Aren't you interested in what's going on? Don't you know it's the election of officers today? You might be ignored and dropped and we'll stay here forever.'

"'Brother Rutherford,' I said, 'let me tell you something perhaps you haven't thought of. This is the first time since the Society was incorporated that it can become clearly evident whom Jehovah God would like to have as president.'

"'What do you mean by that?'

"'I mean that Brother Russell had a controlling vote and he appointed the different officers. Now with us seemingly out of commission the matter's different. But, if we got out in time to go up to that assembly to that business meeting, we would come in there and would be accepted to take Brother Russell's place with the same honor he received. It might look then like man's work, not God's.'

"Rutherford just looked thoughtful and walked away."

That was an eventful day at Pittsburgh. "When the hour arrived for the business meeting, tensions were high," recalls Mary Hannan. "We observed that some of the opposition were present, they hoping to get their man in office."

A letter from Brother Rutherford was read to the audience. In it he sent love and greetings to all and warned against Satan's chief weapons of pride, ambition and fear. Showing a desire to submit to Jehovah's

will, he even humbly suggested suitable men in the event that other officers of the Society should be elected.

Discussion had continued for quite some time, when Brother E. D. Sexton spoke up, saying:

"I just arrived. My train was forty-eight hours late, having been snowbound. I have something to say and for my own comfort I better say it now. My dear brethren, I have come here, as the balance of you have, with certain ideas in mind—pro and con. We might say, with all due respect to our legal friends, that we have been talking to some other lawyers. I find they are very much like doctors. They disagree sometimes. But I presume what I say will be in perfect agreement with what they have said. There is no legal obstacle in the way. If we desire to reelect our brethren in the South to any office they can hold, I cannot see, or find from any advice I have received, how this will, in any shape or form, interfere with the aspect of their case before the Federal Court or before the public.

"I believe that the greatest compliment we can pay to our dear Brother Rutherford would be to reelect him as president of the Watch Tower Bible and Tract Society. I do not think there is any question in the mind of the public as to where we stand on the proposition. If our brethren in any way technically violated a law they did not understand, we know their motives are good. And before Almighty God they have neither violated any law of God or of man. We could manifest the greatest confidence if we reelected Brother Rutherford as president of the Association.

"I am not a lawyer, but when it comes to the legality of the situation I know something about the law of the loyal. Loyalty is what God demands. I cannot imagine any greater confidence we could manifest than to have an election and *reelect Brother Rutherford as president.*"

There were nominations, a vote was taken and J. F. Rutherford was elected as president, C. A. Wise, as vice-president, and W. E. Van Amburgh, as secretary-treasurer. Looking back, Anna K. Gardner remarks: "There was a deep happiness after that meeting to see again Jehovah's visible guidance of his people."

The scene changes to Atlanta penitentiary. It is Sunday, January 5, 1919. J. F. Rutherford raps on Brother Macmillan's cell wall and says: "Poke your hand out." At that, he hands Macmillan a telegram. Its message? Rutherford has been reelected president. Later that day Brother Rutherford said to A. H. Macmillan: "I want to tell you something. You made a remark yesterday that is working in my mind about our being put in Brother Russell's place and we would have influenced the election if we had been in Pittsburgh and the Lord would not have had the chance to show whom he wanted. Why, brother, if I ever get out of here, by God's grace I'll crush all this business of creature worship. What's more, I'll take the dagger of truth, and I'll rip the innards out of old Babylon. They got us in here, but we'll get out." Rutherford meant it. From the time of his release down to his death in early 1942, he carried out that promise by exposing the wickedness of false religion.

EFFORTS TO SECURE RELEASE

In February 1919 nationwide agitation was started by certain newspapers to bring about the release of J. F. Rutherford and his incarcerated associates. Thousands of letters were written by the Bible Students to newspaper editors, congressmen, senators and governors, urging action in behalf of the eight imprisoned Christians. Many who received such requests made expressions in favor of the release and indicated that they would do something to help.

For instance, a letter from Congressman E. W. Saunders of Virginia read: "I am in receipt of your letter relating to the case of the Bible Students now in confinement at Atlanta. I beg to say that I favor the pardon of these men, and will be very glad to join in a recommendation to that effect. These people are not criminals in the ordinary sense of the word, though they may have been guilty of a technical violation of the law. But the war is over now, and we ought to try to put it beyond us as rapidly as possible." And Mayor Henry W. Kiel of Saint Louis, Missouri, wrote to United States President Woodrow Wilson, stating: "Allow me to add my individual request to those already forwarded to you asking that Messrs. Rutherford et. al., of the International Bible Students Association be admitted to bail pending a final decision of their case by the higher courts, and if possible that pardon be granted in these cases."

March 1919 saw a new effort to secure the release of Brother Rutherford and his associates. A nationwide petition was circulated and in a short time 700,000 signatures were obtained. The petition was the largest in its time. It never was presented to President Wilson or the government, however, because before that occurred action had been taken to release the eight Bible Students. Nevertheless, the petition served as an outstanding witness.

Regarding work with that petition, Sister Arthur L. Claus says: "Of course, we had all kinds of experiences. Some would sign gladly and we could give a witness, while others were hostile and would say, 'Let them stay there and rot.' Ordinarily this would have been humiliating work, but we felt Jehovah's spirit was directing us; so we enjoyed it all and kept right on to the finish."

RELEASE FROM PRISON

On March 2, 1919, the trial judge, Federal District Judge Harland B. Howe, sent a telegram to Attorney General Gregory in Washington, D.C., recommending "immediate commutation" of the sentences imposed on the eight imprisoned Bible Students. Gregory had sent Howe a telegram requesting that he make this move. It appears that this step was taken because the incarcerated brothers had entered an appeal and neither the attorney general nor Howe desired to have this case go to the higher courts. (The eight brothers were in prison while their appeal was pending only because Judge Howe and later Judge Manton had denied bail.) Interesting, too, was Judge Howe's letter of March 3, 1919, to the attorney general. It read:

"The Honorable Attorney General,

"Washington, D.C.

"Sir:

"Answering your telegram of the 1st inst., I wired you that evening as follows:

"'Recommend immediate commutation for Joseph Rutherford, William E. Van Amburgh, Robert J. Martin, Fred H. Robison, George H. Fisher, Clayton J. Woodworth, Giovanni DeCecca, A. Hugh Macmillan. They were all defendants in same case in Eastern District of New York. My position is to be generous now that the war is over. They did much damage by preaching and publishing their religious doctrines.'

"The severe sentence of twenty years was imposed upon each of the defendants except DeCecca. His was ten years. My principal purpose was to make an example, as a warning to others, and I believed that the President would relieve them after the war was over. As I said in my telegram, they did much damage and it may well be claimed they ought not to be set at liberty so soon, but as they cannot do any more harm now, I am in favor of being as lenient as I was severe in imposing sentence. I believe most of them were sincere, if not all, and I am not in favor of keeping such persons in confinement after their opportunity for making trouble is past. Their case has not yet been heard in the Circuit Court of Appeals.

"Respectfully,
(signed) HARLAND B. HOWE,
United States District Judge."

On March 21, 1919, United States Supreme Court Justice Louis D. Brandeis ordered bail for the eight imprisoned brothers and directed that they should be given the right to an appeal on April 14 of that year. They were released promptly and on Tuesday, March 25, they left Atlanta penitentiary by train. Back in Brooklyn on March 26, 1919, federal authorities released the brothers on bail of $10,000 each, pending further trial.

HAPPY HOMECOMING!

"There was great joy among the brothers on being notified of their release and they were present to welcome them home," recalls Louise Paasch, adding: "They quickly arranged for a big banquet at the Bethel home in Brooklyn. I remember my father went to Brooklyn to help get the rooms ready and share their joy in welcoming the brothers back."

What a happy time that was! Mabel Haslett writes: "I remember making a hundred doughnuts, which the brothers seemed to enjoy . . . I can still see Brother Rutherford reaching out for them. It was an unforgettable occasion as he and the others related their experiences. I also remember short-statured Brother DeCecca standing on a chair so that all could see and hear him." Giusto Battaino remarks: "A chicken dinner was prepared and there were so many of us that we had to stand up to eat. Then what a thrill to hear the experiences of the brothers! . . . One of the things Brother DeCecca said was, 'Brothers, the greater the trouble, the greater the blessing.' And truly I could see Jehovah's rich blessing upon His people."

On the evening of April 1, 1919, another banquet was held for the released brothers by the Watch Tower office force at Hotel Chatham in Pittsburgh. T. J. Sullivan observed: "The joy that came to Jehovah's people with the release of our brothers from the Atlanta Federal Prison on Tuesday, March 25, 1919, knew no bounds. . . . Their further devotion to Jehovah was shown in the fact that they immediately set to work to herald forth to the people of God everywhere the knowledge of Jehovah's deliverance, by means of the 1919 Cedar Point convention."

COMPLETE EXONERATION

The case of the eight Bible Students was due to be heard on appeal on April 14, 1919. They then had a hearing before the Federal Second Circuit Court of Appeals at New York city. On May 14, 1919, their erroneous convictions were reversed. Then presiding were Judges Ward, Rogers and Manton. Judge Ward said in the opinion when remanding the case for retrial: "The defendants in this case did not have the temperate and impartial trial to which they were entitled, and for that reason the judgment is reversed."

Judge Martin T. Manton dissented. On July 1, 1918, this Catholic judge, without assigning a reason, had refused bail to Rutherford and his fellow defendants, resulting in a nine-month unjust imprisonment while their appeal was pending. Incidentally, Pope Pius XI later made Judge Manton a "knight of the order of St. Gregory the Great." Ultimately, however, Manton's disregard for justice was revealed. On June 3, 1939, he was sentenced to the maximum penalty of two years' imprisonment plus a fine of $10,000 for shamefully misusing his high federal judgeship by accepting bribes in the amount of $186,000 for six decisions.

Reversal of the eight Bible Students' erroneous convictions on May 14, 1919, meant that they were free unless the government chose to reprosecute. But the war was over and the authorities realized that on the basis of the facts it would be impossible to get a conviction. Hence, in open court at Brooklyn, on May 5, 1920, the government's lawyer announced withdrawal of the prosecution. The indictments were dismissed by action of *nolle prosequi*. So it was that all eight of these Christian men were cleared completely of an illegal judgment.

Reversal of the decision and dismissal of the indictments meant that J. F. Rutherford and his seven associates were totally exonerated. Some have spoken of Judge Rutherford as an "ex-convict," but absolutely without basis. The court action of May 14, 1919, definitely established that he and his associates had been imprisoned on an illegal conviction. That Brother Rutherford was not considered an ex-convict is decisively proved by the fact that he later practiced as a lawyer before the Supreme Court of the United States, an impossibility for an ex-convict. Twenty years after his unjust imprisonment, or in the autumn of 1939, the nine justices of the Supreme Court listened to the argument presented by Rutherford in the case of *Schneider* v. *New Jersey*. The court ruled eight-to-one in favor of Rutherford's client, Clara Schneider, a Christian witness of Jehovah.

During the climactic years of 1918 and 1919 Jehovah's people faced great hardships. But with God's aid they endured. (Rom. 5:3-5) Satan, through various means, had failed to still the lips of those praising God. How very fitting was the yeartext of the Bible Students for 1919! It was: "No weapon that is formed against thee shall prosper . . . This is the heritage of the servants of the LORD."—Isa. 54:17, *King James Version*.

A NEW OUTLOOK

After their trialsome period of 1917-1919, Jehovah's people subjected themselves to scrutiny. Realizing that they had acted in ways that did not meet with God's approval, they sought forgiveness in prayer, repenting of their former course. This led to Jehovah's forgiveness and blessing.—Prov. 28:13.

One compromise had been the cutting of pages from *The Finished Mystery*, this to please those who had assumed the position of censor. Another occurred when *The Watch Tower* of June 1, 1918, stated: "In accordance with the resolution of Congress of April 2nd, and with the proclamation of the President of the United States of May 11, it is suggested that the Lord's people everywhere make May 30th a day of prayer and supplication." Subsequent comments lauded the United States and did not harmonize with the Christian position of neutrality.—John 15:19; Jas. 4:4.

During World War I questions arose among the Bible Students as to the position they should take regarding military service. Some refused to participate in any way, whereas others accepted noncombatant service. Related questions arose about whether to buy war bonds and stamps. Failure to do so sometimes resulted in persecution, even brutal treatment. When Jehovah's servants of today consider any program or activity of the nations, they act in harmony with such Scriptural principles as that set forth at Isaiah 2:2-4, which concludes with the words: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore."

A new outlook. That is what Jehovah's people had as they entered the 1920's. They had gone through difficult years, but Christ's anointed followers, the symbolic "two witnesses," were alive again spiritually and ready for action. What led up to this? What took place in the months immediately following the release of Brother Rutherford and his seven associates from prison?

A SUCCESSFUL TEST

When Rutherford was released from prison, there was a big question in his mind: Just how much interest is there in the Kingdom message? He was an ailing man, who might reasonably be expected to be concerned primarily with his health, but he just had to have an answer to that important question.

As it is, during the months of their incarceration in the Atlanta penitentiary, Brothers Rutherford and Van Amburgh had shared a cell having no air circulation due to a fan malfunction. Being unable to get sufficient oxygen, their systems had been filled with poisons. While Rutherford was imprisoned, in fact, a lung condition had developed that stayed with him for the rest of his earthly life. Shortly after his release he contracted pneumonia. Brother Rutherford became so ill that his survival was in question. Because of his physical condition and owing to the fact that his family was in California, he went there.

Trying to determine just how much interest there actually was in the Kingdom message, Brother Rutherford arranged for a public meeting at Clune's Auditorium in Los Angeles on Sunday, May 4, 1919. Through extensive newspaper advertising, he promised to explain in this discourse just why the Watch Tower Society's officers had been convicted illegally.

The local clergy thought the Bible Students and the Society were finished, that no one would show up for the advertised talk "The Hope for Distressed Humanity." But they were wrong. Three thousand five hundred were present, and about six hundred had to be turned away for lack of space. Rutherford promised to speak to them on Monday evening. Though he had been sick all day, he delivered that talk to an audience of 1,500. He was so ill, however, that after about an hour he had to be replaced by an associate. Yet, the test in Los Angeles had been a success. There was notable interest in the Kingdom message.

"WILL THE BETHEL HOME BE RESTORED?"

That was another big question. The Brooklyn Tabernacle had been sold. Though Bethel still belonged to the Society, it was practically unfurnished and headquarters operations had been transferred to Pittsburgh. There the brothers had little money and their Federal Street quarters were far from adequate for expansion. Printing facilities were lacking, and even many of the plates from which the Society's literature was printed had been destroyed. Prospects were bleak.

During J. F. Rutherford's stay in California, however, an interesting thing happened at the Society's Pittsburgh headquarters. One morning a Christian, George Butterfield, a person of considerable means, walked into the office. A. H. Macmillan spoke with him in the parlor, informed him that Brother Rutherford was in California, and then this is what happened, according to Macmillan's own report:

"He said, 'Have you got a private room here?'

"'Well, we'll lock this door, this is private. What do you want to do, George?'

"He began to take his shirt off as I talked to him. I thought he had gone crazy. He looked a little dirty and travel-worn, whereas ordinarily he was a tidy and well-kept man. When he got down to his undershirt he wanted a knife. Then he cut out a little patch he had on there and took out a bundle of money. It was about $10,000 in bills.

"He put it down and said, 'That'll help you to get this work started. I wouldn't send a check because I didn't know who was here. I didn't travel in a sleeper because I didn't want anybody to come and take this away from me if they suspected I had it, so I sat up all night. I didn't know who was in charge of the work, but now that I see you brothers here whom I know and I trust, I am glad that I came!' . . . It was a pleasant surprise and certainly an encouragement."

Upon Brother Rutherford's return to the Society's Pittsburgh offices, he instructed the Society's vice-president, C. A. Wise, to go to Brooklyn and see about reopening Bethel and renting premises where the Society could begin printing operations. The conversation went like this:

"Go and see whether it is the Lord's will for us to return back to Brooklyn."

"How will I determine as to whether it is the Lord's will for us to go back or not?"

"It was a failure to get coal supplies in 1918 that drove us from Brooklyn back to Pittsburgh. Let's make coal the test. You go and order some coal." [In New York coal was still being rationed at the end of the war.]

"How many tons do you think I should order to make the test?"

"Well, make it a good test; order five hundred tons."

That is just what Brother Wise did. And upon making application to the authorities, he was granted a certificate to get five hundred tons of coal. Immediately he wired J. F. Rutherford. That much coal would

ensure operations for a number of years. But where could they put it all? Large sections of the Bethel home's basement were converted into coal storage space. This successful test was taken as an unmistakable indication that it was God's will that the move to Brooklyn be made. So it was, as of October 1, 1919.

JOYOUS REUNION

Not long before Bethel reopened, Jehovah's people in general had a joyous reunion, a truly outstanding event. Shortly after Brother Rutherford's successful public meetings at Los Angeles in May of 1919, he decided to hold a large convention. Ultimately the site chosen was Cedar Point, Ohio. This assembly of September 1-8, 1919, proved to be one of unusual spiritual benefit.

Hotels at Cedar Point could house some three thousand, and the Bible Students had arranged to take over all their facilities by noon of the convention's opening day, Monday, September 1. There was a little disappointment when only a thousand persons showed up for the opening session. But people kept coming, on special trains and by other means. Soon long lines of elated delegates were awaiting accommodations. And who were busy behind the counter handing out room assignments? Why, none other than two former inmates of Atlanta penitentiary—A. H. Macmillan and R. J. Martin! Now look there. Brother Rutherford and many others are having a great time as bellhops, toting suitcases and helping fellow conventioners to their rooms. Things kept humming till after midnight.

Happy delegates kept right on coming. From about 3,000 on hand by evening of the first day, attendance climbed to 6,000 on Friday. And for the Sunday public lecture about 7,000 were present. At this joyous assembly over 200 symbolized their dedication to God by submitting to water baptism.

Concerning the public discourse "The Hope for Distressed Humanity," Arden Pate writes: "They arranged to have the public talk outside and Brother Rutherford spoke. . . . With that small number it wasn't too hard to hear."

THOSE PUZZLING LETTERS "GA"

As soon as conventioners arrived in Cedar Point they noted something very intriguing. Ursula C. Serenco recalls: "We observed a large banner across the hall above the speaker's platform with two capital letters, 'GA.' We all were in expectation all week, guessing the meaning of those two initials. Brother Macmillan came

on the stage and in his usual way told the audience that he too had been puzzling all week as to the meaning of those two letters, 'GA.' He had come to one conclusion: 'Friends, I have concluded that it means "Guess Again."' Well, the audience responded in laughter."

For relief from nagging curiosity, the assembly delegates had to wait till Friday, September 5—"Co-laborers' Day." Imagine yourself among those happy throngs as J. F. Rutherford gave the address "Announcing the Kingdom." In it he announced the publication of a new magazine, *The Golden Age*.

The mystery was over. Those letters "GA" stood for *Golden Age*. Brother Rutherford was followed on the program by R. J. Martin, who outlined methods for a new work of obtaining subscriptions for *The Golden Age*. Published every other week, this thirty-two-page magazine would carry much religious matter explaining present-day events in the light of divine prophecy. Its first issue, dated October 1, 1919, contained material on such topics as labor and economics, manufacturing and mining, finance, commerce and transportation, agriculture and husbandry, science and invention and religion, including a Scripturally based article entitled "Talking with the Dead?"

As its editor *The Golden Age* had one of the brothers who had been imprisoned with Brother Rutherford. He was Clayton J. Woodworth. His son, C. James Woodworth, fills in these interesting details: "My father reestablished a home for us in Scranton [Pennsylvania], and when, in 1919, *The Golden Age* was begun as a companion magazine to *The Watch Tower*, the Society appointed him its editor. It was necessary for him to spend a large part of his time actually in Brooklyn, so the Society kindly made an arrangement whereby he worked for two weeks in Brooklyn and two weeks at home—an arrangement that went on for quite a few years. I well remember my dad's typewriter going busily at five o'clock many mornings —as he wrote or edited material for *The Golden Age* and sent it to Brooklyn by early mail."

Clayton J. Woodworth faithfully served as editor of *The Golden Age* and its successor *Consolation* (published from October 6, 1937, through July 31, 1946, inclusive). Because of advancing years, he was relieved of this work when the new journal *Awake!* replaced *Consolation*, with the issue of August 22, 1946. However, Brother Woodworth remained faithful at other duties in God's service until death, on December 18, 1951, at eighty-one years of age.

"WE WERE GOING TO WORK"

The 1919 Cedar Point convention brought about a greater awareness of the worldwide scope of the preaching work that was to be done by Jehovah's people. As A. H. Macmillan put it: "So the idea began to take hold, 'Now we have something to do.' We were not going to stand around any more and wait to go to heaven; we were going to work."

God's people certainly "were going to work." Positive action was taken in connection with advancing true worship. For instance, the year 1919 saw the revival of the colporteur work. In the spring of that year 150 were active in this branch of God's service, but by autumn, 507.

The pilgrim service also was revived. Full-time traveling representatives of the Society rose to the number of eighty-six and were sent to congregations to gather together those who had been scattered during the wartime persecution. They also stimulated interest through this close contact with the headquarters of Jehovah's earthly organization. Here again the interests of true worship were making advancement.

TO THE FIELD!

The Watch Tower of August 1 and 15, 1919, carried the two-part article "Blessed Are the Fearless." Plainly it showed the need for faithful and fearless action in God's service. The response to this call to fearless action on the part of Jehovah's people was enthusiastic and courageous. They zealously undertook the Kingdom publicity work that was now set before them. They became spiritually alive again in Jehovah's active service as his ambassadors. Thus was fulfilled the prophetic picture of the resurrection of God's "two witnesses" as described in Revelation 11:11, 12.

In 1920 personal responsibility for preaching was more keenly felt as participants in the witness work turned in a weekly report of activity. Prior to 1918 only colporteurs made field service reports. Also, to facilitate the preaching activity, congregations were given specific territory assignments. What were the effects? In 1920 there were 8,052 "class workers" and 350 colporteurs. By 1922, of more than 1,200 congregations in the United States, 980 had been fully reorganized to engage in the field service. These had 8,801 workers who placed Bible literature with householders on a contribution. The *weekly* average was 2,250.

When work with *The Golden Age* was starting, it was outlined in this way: "THE GOLDEN AGE work is a house-to-house canvass with the kingdom message, proclaiming the day of vengeance of our God and comforting them that mourn. In addition to the canvass, a copy of THE GOLDEN AGE is to be left at each home, whether a subscription is taken or not. Samples will be supplied gratis. . . . Class workers will procure their samples from the Director." Congregations wishing to participate registered with the Watch Tower Society as service organizations. In turn, the Society appointed one in the local congregation to serve as the "Director." Being an appointee, he was not subject to local yearly election, as were the elders at that time.

Suppose we join briefly in the *Golden Age* work. Elva Fischer tells us this about it: "In 1919 we received our first consignment of the new magazine *The Golden Age*. . . . None of us owned automobiles at this time, so my husband and his fleshly brother, Audie Bradshaw, loaded our little one-seated buggy with the magazines and off they went to preach the good news from a horse and buggy. My sister-in-law stayed home to care for the livestock and our children, as we all lived on farms. The boys spent two whole days placing these magazines, as they were to place a *Golden Age* in each home. We were all very happy for this opportunity to have a part in the preaching work."

"Volunteers were called to obtain subscriptions for the magazine," remarks Fred Anderson, adding: "I responded and felt the first real joy of doing active witnessing. Since then I have obtained many subscriptions and placed hundreds of copies of the magazine, now called *Awake!* It has been a powerful instrument to awaken persons to the critical times and has given them a marvelous hope of life and peace in a cleansed earth."

THE "ZG" WORK

On June 21, 1920, a paper edition of *The Finished Mystery* was released for distribution. It was commonly called the "ZG." ("Z" stood for *Zion's Watch Tower*, the original name of *The Watchtower*, and "G," the seventh letter of the English alphabet, designated this seventh volume of *Studies in the Scriptures*.) This special edition of *The Watch Tower* (March 1, 1918) was stored while the book was banned and could now be placed with the people for twenty cents a copy.

Recalling her work with the "ZG," Beulah E. Covey says: "There was a full-page picture inside of a church with . . . two preachers, each going down an aisle with a gun in one hand and a collection plate in the other.

All we had to do to place this 'ZG' was to show this picture, and it was very common to place forty or fifty a day in the field."

Work with this magazine edition of *The Finished Mystery* was fruitful. For example, Annie Poggensee writes: "I called on a lady who took the 'ZG' and closed the door. Little did I realize then the results that this placement would bring. A few weeks later a handbill was left at her door. She recognized this as being the same thing, so she attended the talk advertised on the handbill. She continued coming to the meetings, and finally her husband and two daughters began attending. Soon the whole Andreson family was in the truth."

"GA" NO. 27

In time *Golden Age* No. 27 made its appearance. "It was the September 29, 1920, issue, detailing the persecution and abuse of the brothers and sisters during the period of oppression," writes Roy E. Hendrix, who had part in distributing it. Amelia and Elizabeth Losch add: "It exposed the ungodly persecution heaped upon the International Bible Students during World War I by the religious clergymen of Christendom and their allies, political and military. . . . Nine in the congregation refused to participate in this work and signed a petition not to do so. They lacked faith in the 'faithful and discreet slave.' As a result, we, along with three others, maintaining faith, distributed 25,000 copies in only two weeks. The end of the campaign saw us tired but happy, knowing we were faithfully walking in the light of God's Word."

Four million copies of *Golden Age* No. 27 were printed. These were given away free or were placed on a voluntary contribution of ten cents a copy. Principally, distribution was from house to house.

THE WORK ABROAD

Increasing demands for Bible literature arose. This was true in Canada, for example, where the censorship that had been imposed on Watch Tower publications was removed on January 1, 1920. Persecution in that country seemed to stir God's people to greater zeal in preaching and advancing true worship.

On August 12, 1920, J. F. Rutherford and a few associates set sail for Europe. Assemblies were held in London, Glasgow and other British cities. With some others, Rutherford journeyed to Egypt and Palestine. Various offices and Bible classes were visited and strengthened spiritually. A branch office of the Society was established in Ramallah. In a year-end report, Brother Rutherford disclosed that the Society was setting up a Central European Office to supervise the preaching work in Switzerland, France, Belgium, Holland, Germany, Austria and Italy.

THE "MILLIONS CAMPAIGN"

Contributing to disciple-making work in those days was a new preaching activity—the "Millions Campaign." It featured distribution of the 128-page book *Millions Now Living Will Never Die*, placed with the people on a contribution of 25c a copy. The book was used in conjunction with a public-speaking program that began on September 25, 1920, and that centered around a lecture (originally entitled "The World Has Ended—Millions Now Living May Never Die") given by J. F. Rutherford in Los Angeles on February 24, 1918, and published in the new book in 1920.

In retrospect, Lester L. Roper says: "Then came my time for a public talk on the subject 'Lift Up a Standard for the People, Millions Now Living That Will Never Die.' I was accustomed to dealing with the public, but that was different. I felt the floor would come up and hit me in the face any time. And I guess it did take intestinal fortitude, as then we had only a very small number in the truth in all the world—and to tell them 'Millions now living would never die'!"

Millions Now Living Will Never Die eventually was translated and published in various languages. Unlike the "pastoral work," which had consisted of lending books to the people, copies of the "Millions" book were placed with them on a contribution, and interested persons could later obtain volumes of *Studies in the Scriptures*. The "Millions Campaign" lasted for some time, and a great witness was given by this means. Newspaper notices and billboards with the words "Millions Now Living Will Never Die" were used to bring it to public attention. So extensive was the campaign that the slogan has been remembered through the years.

Recalling the effect of the "Millions Campaign," Rufus Chappell writes: "We had offered the publication *Millions Now Living Will Never Die* in and around Zion [Illinois] and the results were of interest. I remember a large, flashing electric sign over the Waukegan Dry Cleaners building on North Sheridan Road about five miles from Zion, which said, 'We Dye for the Millions Now Living Who Will Never Die.' This was a very popular subject at that time, and many people had questioned the phrase and learned the truth from this publication."

A NEW BOOK PROMOTES PROGRESS

For years volumes of *Studies in the Scriptures* had been read and widely distributed by the Bible Students. In 1921, however, a new book was published—*The Harp of God*, written by J. F. Rutherford. Eventually it had a circulation of 5,819,037 copies in 22 languages. "When *The Harp of God* came out, that was really a blessing, an answer to our prayers," says Carrie Green, continuing: "It simplified the truth, the whole truth, all the different subjects being illustrated as the 'strings of the harp.'"

This publication outlined the purpose of Jehovah as "ten strings of the Harp of God, the Bible." The book's 'ten strings' or headings were: Creation, Justice Manifested, The Abrahamic Promise, The Birth of Jesus, The Ransom, Resurrection, Mystery Revealed, Our Lord's Return, Glorification of the Church, and Restoration. A beginner's book, it contained questions for individual and class study. When working from house to house, the Bible Students offered with this publication a complete correspondence course. The twelve questionnaire cards making up the course were mailed, one card a week. The average congregation might have as many as 400 to 500 cards to handle weekly in connection with this course. This work was carried on for a number of years and was highly beneficial. Hazel Burford says: "Studies were also held in the homes of interested persons, similar to our home Bible study work of today, except a whole group of publishers would attend, as in our congregation book studies."

FACILITIES TO FURTHER THE PREACHING WORK

In the year following World War I the Watch Tower Society wanted to buy a large rotary press in order to do some printing. There were only a few in the country and all of them were busy. Apparently, there was no chance of getting one for many months. But Jehovah's hand is not short, and an installed large rotary press went into operation by workers at headquarters in 1920. Fondly called the "old battleship," through the years it produced millions of magazines, booklets and other publications.

Upon acquiring the "old battleship," the Society rented factory space at 35 Myrtle Avenue in Brooklyn. Upon arriving at Bethel on January 22, 1920, W. L. Pelle and W. W. Kessler were assigned to work in that building. Brother Pelle tells us: "Our first job was washing walls on the first floor at 35 Myrtle Avenue. It was the dirtiest job I had ever had, but it was different. We were happy. It was the Lord's work and that made it worth while. It took us about three days to get all the cleaning done and then it was ready for the mailing department to be set up. Downstairs in the basement the rotary press (the 'battleship') was being assembled and upstairs on the second floor the flatbed press, the folder and the stitcher were being made ready."

Soon the equipment was in operation. Brother Pelle continues: "Two brothers, experienced machinists and pressmen, operated the flatbed press, Brother Kessler the folder, and I the stitcher. Then came the very first copy of *The Watch Tower* off our own press—February 1, 1920—a thrilling moment, a very happy occasion! Not too long thereafter came *The Golden Age* No. 27 from the 'battleship' press in the basement. A small start, but it has never stopped growing!"

The preaching work was on the increase. By 1922 there was a much greater demand for literature. So, as of March 1, 1922, the Society moved its factory into a six-story building at 18 Concord Street in Brooklyn. First it occupied four floors and eventually all six. There the Society first undertook the printing of its own bound volumes. The Myrtle Avenue building was used for paper and literature storage.

One sizable task involved in making the transfer from Myrtle Avenue to Concord Street was moving the "old battleship." Here is how that was handled, according to an account once given by Lloyd Burtch:

"On March 1, 1922, we moved our printing equipment from Myrtle Avenue to larger quarters at 18 Concord Street in Brooklyn. With a small truck we moved most of the heavy things. When we came to the big cylinders of the 'battleship' press, we found them to be too heavy for the truck to carry. We were stumped. We did not know how we would be able to get them to the new quarters, but when we awoke the next morning our problem was solved.

"Two inches of snow fell unexpectedly during the night, and it solved our problem. We made a skid and rolled the cylinders onto it. Hooking the truck to the skid, we dragged it to the new location, with the skid sliding smoothly on the snow. The cylinders were then lowered through the basement window at the place on Concord Street. For years thereafter, the plant manager, R. J. Martin, found pleasure in telling the brothers at conventions about this unexpected snowfall that solved our moving problem."

Soon the "old battleship" was rolling again, in the Concord Street factory. And how it made that old structure shake! Why, it is said that plant manager

Martin would remark, 'The angels are holding up this building.'

ONLY WITH JEHOVAH'S HELP

"The successful printing of books and Bibles on rotary presses by persons of little or no previous experience is evidence of Jehovah's oversight and the direction of his spirit," remarks Charles J. Fekel. He has been in Bethel service since 1921. Brother Fekel has shared in the developments at the Society's headquarters for half a century and assures us: "Persons to perform each task were always found without any duplication or wasteful effort. Vast tasks planned ahead of time were completed as required in spite of Satan's opposition."

When the Society moved its factory to 18 Concord Street, Brooklyn, back in 1922, a complete outfit of typesetting, electroplating, printing and binding machinery, most of it new, was obtained. The president of one important printing concern that had been doing much of the Society's work saw the equipment and said: "Here you are with a first-class printing establishment on your hands, and nobody around the place that knows a thing about what to do with it. In six months the whole thing will be a lot of junk; and you will find out that the people to do your printing are those that have always done it, and make it their business."

True, there were formidable problems. But with divine aid the brothers made wonderful progress. Note this example: Not many years ago it took an expert mechanic from Germany and several helpers *two months* to erect a large press obtained by the Society. Within the next two years another press of the same size and make was erected at headquarters by one brother and assistants at Bethel in only *three weeks*.

The brothers at the Society's headquarters applied themselves. They learned, and before long they were making good books. At first they could bind only 2,000 a day. By 1927, however, they were producing 10,000 to 12,000 books daily.

RETURN TO CEDAR POINT

The Society had not been operating its Concord Street printing plant in Brooklyn, New York, very long when God's people gathered for an international assembly on September 5-13, 1922. The place? Cedar Point, Ohio, location of the Bible Students' general convention in 1919. There had been growth in the intervening three years. Delegates to the 1922 assembly

came from the United States, Canada and Europe. The average daily attendance was 10,000, with between 18,000 and 20,000 present on Sunday. Those baptized numbered 361. English and foreign-language meetings were held simultaneously, as many as eleven being in progress at one time.

Imagine yourself at Cedar Point for that spiritually rewarding assembly. Notice the large banners, the little wooden signs on the trees and the white cards on posts and elsewhere. All of them bear the letters "A D V." What do they mean? Some say they stand for "After Death Victory," as the anointed remnant still are very concerned about 'going home' to heaven. Others think these letters mean "Advise the Devil to Vacate."

The suspense lasted until Friday, September 8, known as "The Day." Judge Rutherford then spoke on "The Kingdom." T. J. Sullivan remarked: "Those who were privileged to attend that meeting can even yet visualize Brother Rutherford's earnestness when he told the few restless people that were walking around because of the intense heat to 'SIT DOWN' and 'LISTEN' to the talk at any cost." Among other things, Brother Rutherford spoke about the end of the Gentile Times in 1914 and cited the blasphemous statement by the Federal Council of Churches hailing the League of Nations as the "*political* expression of the kingdom of God on earth." Imagine yourself in that audience as Rutherford works toward the dramatic conclusion of his discourse. You listen intently as he says:

" . . . Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message. The importance of the message of the kingdom cannot be overstated. It is the message of all messages. It is the message of the hour. It is incumbent upon those who are the Lord's to declare it. The kingdom of heaven is at hand; the King reigns; Satan's empire is falling; millions now living will never die.

"Do you believe it? . . .

"Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom."

At that very moment a three-colored, thirty-six-foot-long banner is unfurled above the speaker's stand. On it appear a large center picture of Christ and the words "Advertise the King and Kingdom." Now it is clear. The enigmatic letters "A D V" mean "ADVERTISE." Advertise what? Why, "Advertise the King and Kingdom"! "You can imagine the enthusiasm," exclaims George D. Gangas, "the joy and the excitement of the brothers. Never had anything like that happened in their lives. . . . It was something that was written indelibly in my mind and heart, that will never be forgotten as long as I live." C. James Woodworth, then a sixteen-year-old lad in the assembly orchestra, recalls: "That was a dramatic moment. How the audience applauded! Old Brother Pfannebecker waved his violin above his head and, turning to me, said loudly: 'Ach, Ya! Und now ve do it, no?'"

MOTIVATED TO ADVERTISE THE KINGDOM

And they did it! In fact, God's servants have been doing it ever since. Boldly they have been advertising the King and Kingdom. When the Bible Students left Cedar Point they were aglow with the spirit, burning with enthusiasm for the preaching work ahead of them. "Words cannot describe the feeling of moving ahead, to go home and advertise," declares Ora Hetzel. Sister James W. Bennecoff adds: "We were aroused to 'advertise, advertise, advertise the King and his kingdom'—Yes, with more zeal and love in our hearts than ever before."

For that matter, conventioners were afforded opportunity to advertise the Kingdom before they ever left Cedar Point. Monday, September 11, 1922, was "Service Day." Several hundred automobiles were used, each carrying five or more passengers and a good supply of Bible literature, all ready to advertise the King and Kingdom in the field service. "My card of 'Instruction to Workers' was No. 144," says Dwight T. Kenyon. "My card read: 'Autos will line up along lake front (Cedar Point) according to number on radiator at 6:30 a.m. prompt. Your Auto No. is 215, Worker No. is 5, . . .' I was in a group of seven. We went by housecar, operated by two colporteurs. Our assignment was Milan, Ohio, some miles away. I recall that Brother Rutherford was at that rendezvous at that early hour to see us off."

Yes, J. F. Rutherford was there to 'see them off.' But there was more to it than that. "Brother Rutherford was in the first automobile that started that morning," remarks Sara C. Kaelin. John Fenton Mickey adds:

"Brother Rutherford's car was the first one. He had invited my wife and me, her sister, Clara Myers, and Richard Johnson and his wife. I was unable to go, as our little girl had become ill . . . Well, the territory for the first car was the road between Cedar Point and Sandusky, Ohio. Brother Rutherford took the first house, Clara Myers the next, and so on till service was completed and they returned to the convention."

RESPONDING TO CALLS FOR GREATER KINGDOM SERVICE

Jehovah's servants had done some house-to-house preaching for years. Now, however, this work was accelerated. After October 1922 the door-to-door preaching was greatly facilitated through information appearing in the monthly service instruction sheet, the *Bulletin*.

Meetings of the Bible Students continued to supply rich spiritual food. Group studies of *The Watch Tower* were first organized in 1922. Questions were printed as an aid to study. Christian meetings also kept pace with increasing emphasis on the field service. Especially affected was the mid-week Prayer, Praise and Testimony Meeting. Long had it been an occasion for singing songs, giving testimonies and engaging in prayer. But in the early 1920's a change came about that was linked with house-to-house Kingdom proclamation. Regarding this, James Gardner writes: "An important advancement began on May 1, 1923. The first Tuesday of each month was set aside as Service Day, to enable class workers to engage in the field service with the 'Director' appointed by the Society. As a stimulus to this work and to further encourage the brothers, it was arranged that from this time forward congregational prayer meetings held every Wednesday night were to devote one half of the program to relating testimonies of experiences in the field work." T. H. Siebenlist adds: "The Wednesday night meeting later on included a consideration of the Society's printed field service sheet, the *Bulletin*. So when field service began to be stressed, the Shattuck, Oklahoma, company [congregation] got busy with the preaching work and memorized the canvasses [testimonies] as they came out in the *Bulletin*."

Also in 1923 the Society began setting aside several Sundays a year for a "world-wide witness." This involved a united effort in holding simultaneous public meetings throughout the earth. All the Bible Students were encouraged to advertise such lectures as "Satan's Empire Falling—Millions Now Living Will Never Die."

During early 1927 in the United States the work of distributing books and booklets from house to house for a contribution began to be carried on every Sunday. "Some were wondering how it would go, knowing the world was against us," comments James Gardner, adding: "It did set off a wave of persecution in some places. But it was a call from the 'faithful and discreet slave,' so why hesitate? How gladly we went forth, and while some were complaining about 'coming around on Sundays with books,' and so forth, it soon was seen that Jehovah was directing his people throughout the world. Even to this day Sunday is a good day to go forth, and we do so constantly."

AT THE DOORS

Would you like to join some Kingdom publicity agents in their house-to-house preaching work of the past? Explaining the activity, Myrtle Strain says: "We mostly explained what the books contained and we used quite a bit of salesmanship too. Often, however, we were invited into the homes and then when the householder showed interest, we would give the whole outline of God's purpose, beginning with Adam's fall and going on to man's restitution. Sometimes we would take an hour or so at a house."

"Those early days in association with Jehovah's people are filled with many never-to-be-forgotten memories," remarks Martha Holmes. "I recall our little group of five working the outlying towns in the Des Moines, Iowa, area. At times we would leave before daylight and stay until after dark. In those days our auto had no hard top, no power brakes, no power steering, no air conditioner, nor a heater. Most of the time we had to drive on unpaved roads. We would get stuck in the mud and would have to shove boards under the wheels to get going again. Our car had button-on side curtains that were used when it rained or snowed. We took box lunches and ate in the cold car. One day, after spending several hours in the work at Newton, Iowa, about thirty miles from Des Moines, a severe windstorm came up. It was difficult to keep the car on the road, as the winds were of gale force. Additionally, the canvas top had blown back and kept flopping in the wind. We finally made it back into Des Moines, all of us drenched through to the skin. I'm quite sure that onlookers thought, 'What a crazy bunch of people!' "

Often their efforts were rewarded with fine results, however. For instance, Julia Wilcox has not forgotten one day back in the 1920's when she was a new Kingdom publicity agent working alone from house to house in Washington, North Carolina. She met a woman who manifested great interest in the Society's booklet *Talking with the Dead* and accepted some literature. Sister Wilcox says:

"Not wanting to detain her, I started to leave, but she wouldn't let me go. This is her story:

" 'I know the Lord sent you here today. You are the answer to our prayers. My mother and I have been praying that God would lead us to the light. We have been members of the Methodist Church all our lives, but recently we have stopped going to church because we are not getting anything there. All we hear is money, money and more money. The other day my mother saw an ad in a magazine telling about a book on "spiritism" and how one could talk directly to God. She told me to order the book and see what we could learn from that. Well, I have the letter written ordering the book, but for some reason I forgot to mail it. [That letter never was mailed.] Now I'll read these books I got from you first, and when mother comes to stay with me again she will read them too. Will you please promise to come back to see us again soon?'

"Of course, I promised. That was to be my first back-call [return visit]. The back-call work was not encouraged then. Covering territory and leaving literature was stressed. At any rate, I went back as I had promised, when her mother was there. They had 'devoured' the literature I left on the first call and wanted more. From that time on they accepted every piece of literature published by the Society. . . . It affords me great joy to be able to report that Sister [Sophia] Carty, my first back-call, was faithful in service and in meeting attendance until her death in 1963."

SEVEN ANGELS SOUND THEIR TRUMPETS

Back in the 1920's, Jehovah's servants were busy advertising the King and Kingdom, with fine results. Moreover, though God's people did not realize it at the time, they then became involved in the thrilling fulfillment of apocalyptic prophecies. As seven angelic trumpeters blew their horns, true Christians played a part in dramatic events on earth and they continue to share in them right down to the present.—Rev. 8:1–9:21; 11:15-19.

From the time that the *first angel blew his trumpet*, Christendom has been pelted by a figurative devastating hail, heavy exposés based on Bible truth. (Rev. 8:7) It all began during the Bible Students' Cedar Point convention in September 1922. There God's people enthusiastically adopted a resolution entitled "A Challenge." Boldly it exposed the clergy's disloyalty to

God by participating in the war and thereafter repudiating His Messianic kingdom by holding that the League of Nations was the political expression of that kingdom. That October in 1922 45,000,000 copies of the resolution and supporting material began to be distributed earth wide. From that time onward, Christendom (her Catholic and Protestant clergy and her church members) has been laid bare as false in her claim to being real followers of Jesus Christ.

Under the direction of the *second angelic trumpeter*, the Bible Students held a regional convention in Los Angeles, California, on August 18-26, 1923. There they overwhelmingly approved the historic resolution entitled "A Warning." It exposed the failure of Christendom's clergy to aid in proclaiming the Kingdom message and appealed to sheeplike persons to turn, not to the clergy-supported League of Nations, but to God's kingdom as the "only remedy for national and individual ills." The failure of the clergy in this regard has been a major factor in the rise of radical, revolutionary elements, pictured by the restless "sea." But those radical elements cannot give life to mankind either, no more than blood poured out from the human body can give life. In December 1923 printing began on the tract "Proclamation—A Warning to All Christians," which contained the convention resolution. Besides the millions of copies published abroad, 13,478,400 were printed in the United States. Mass distribution of that Proclamation was only the beginning. To this day, Jesus' anointed followers have made many proclamations advocating God's kingdom.—Rev. 8:8, 9.

When the *third angel blew his trumpet*, a third of the waters were turned to wormwood. (Rev. 8:10, 11) Significantly, at the Bible Students' convention of July 20-27, 1924, in Columbus, Ohio, God's people enthusiastically adopted a resolution termed "Indictment." It exposed the false and God-defaming doctrines taught by Christendom's apostate clergy and showed the deadliness of the religious course in which they and their political associates were leading the people. Indeed, the clergymen were making the people drink something bitter as wormwood that would result in their spiritual death and eventual destruction. The convention resolution was incorporated in the tract entitled "Ecclesiastics Indicted," 13,545,000 copies of which were printed in the United States. Millions more in foreign languages were published abroad. In time, 50,000,000 copies were distributed. The Indictment also was published in *The Watch Tower*. Again, that was just the beginning. By radio, books, booklets, magazines and verbal testimonies Jehovah's servants have

continued to point out that the teachings of Christendom's clergy are not waters of life, but lead to death.

Came the year 1925 and the *fourth angelic trumpeter* stood poised for action. His trumpet was blown and a third of the sun, moon and stars were smitten and darkened. (Rev. 8:12) During a regional convention at Indianapolis, Indiana, on August 24-31, 1925, God's servants heartily endorsed a resolution under the title "Message of Hope." It made loving expressions, but also showed that the people had fallen into darkness in Christendom, which claims to be the world's spiritual light. Besides the resolution's publication in *The Watch Tower* and *The Golden Age*, ultimately many millions of copies of it in tract form were circulated in various languages. Thus the people were informed that Christendom was not enjoying the light of heavenly truth and divine favor.

The attack of symbolic locusts was heralded when the *fifth angel sounded his trumpet* in the spring of 1926. (Rev. 9:1-11) On May 25-31 of that year the Bible Students held an international convention in London, England. There they wholeheartedly adopted a resolution entitled "A Testimony to the Rulers of the World." It and the supporting public address "Why World Powers Are Tottering—The Remedy," delivered on Sunday, May 30, by Brother Rutherford to a vast audience in Royal Albert Hall, exposed the Satanic origin of the League of Nations and pointed out the clergy's failure to support God's Messianic kingdom. Similar information appeared in the newly released book *Deliverance* and in the booklet *The Standard for the People*. On Monday morning, *The Daily News* of London devoted a full page to the resolution and a synopsis of Sunday's public lecture, along with an advertisement of Rutherford's Monday night speech. The newspaper space had been purchased for a considerable sum, and a million or more copies of this edition reached the public.

In time, some 50,000,000 copies of the resolution "A Testimony" were distributed throughout the earth in tract form in many languages. This exposure of human schemes devised against God's kingdom in the name of religion stung like the sting from a scorpion's tail, and it continues to do so.

When the *sixth angel blew his trumpet*, four symbolic angels were untied and 200,000,000 symbolic horses went forth "to kill a third of the men." Those "horses" picture the means of publicizing a terrifying judgment message, particularly by the printed page. The action began with a notable event of 1927—an international convention of the Bible Students in To-

ronto, Ontario, Canada. (Rev. 9:13-19) There, in the Coliseum on Sunday, July 24, about 15,000 persons heard J. F. Rutherford read a resolution addressed "To the Peoples of Christendom," which makes up approximately a third of mankind. It urged sincere persons to abandon Christendom so as not to be destroyed with it. The peoples were urged to give their heart's devotion and allegiance wholly to Jehovah God and to his King and kingdom. At the conclusion of Rutherford's supporting speech "Freedom for the Peoples," a thunder of ayes burst forth from those present, as they stood and shouted their approval of the resolution. Millions of persons heard the proceedings by radio over an international chain of fifty-three stations, the largest network to that time. "Giant radio chain hears Rutherford," declared the New York *World* of Monday, July 25, 1927. "Greatest hook-up spreads to all parts of the world speech condemning organized clergy."

How supporters of Christendom must have agonized under the fiery heat of certain statements in that stirring resolution! It and the accompanying public discourse were published in the booklet *Freedom for the Peoples*. In time millions of copies were placed in the hands of the common people and the rulers. Thus millions of symbolic horses began making an assault against Christendom, doing so under the control of the anointed remnant, the "four angels." Through the years, such Christian publications have been produced by the hundreds of millions, and thousands of persons have responded favorably, abandoning Babylon the Great, the world empire of false religion.—Rev. 9:13-19; 18:2, 4, 5.

Dramatic events took place when the *seventh angel blew his trumpet*. "Loud voices occurred in heaven, saying: 'The kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever.' " Although the kingdom of the world of mankind rightly belongs to God, from 607 B.C.E. onward he permitted kingship by an anointed descendant of King David to lapse or be interrupted for "seven times," or 2,520 years. That period ran out around October 4/5, 1914 C.E. The people needed to know that through the Messianic kingdom then established Jehovah was ruling as king, that he would soon "bring to ruin those ruining the earth" and that persons fearing his name would be colaborers with him in making the earth a paradise.—Rev. 11:15-18.

When would such things be heralded world wide as by the pealing of the 'seventh angel's' trumpet? That

globe-encircling announcement began in 1928, when the Bible Students gathered in convention at Detroit, Michigan, July 30-August 6. Especially noteworthy was Sunday, August 5, for then the delegates heard the stirring resolution "Declaration Against Satan and for Jehovah," as well as J. F. Rutherford's supporting public talk "Ruler for the People." Among other things, that resolution declared that because Satan will not surrender his wicked rule over the nations and peoples, Jehovah, with his executive officer Jesus Christ, will act against the Devil and his forces of evil, resulting in Satan's full restraint and the complete overthrow of his organization. Furthermore, it pointed out that God by Christ will establish righteousness in the earth, will emancipate mankind from evil and bring everlasting blessings to all the nations of the earth. "Therefore," the resolution concluded, "the due time has come for all who love righteousness to take their stand on the side of Jehovah and obey and serve him with a pure heart, that they may receive the boundless blessings which the Almighty God has in reservation for them."

Reports of that "Declaration Against Satan and for Jehovah" and the supporting public discourse were published in *The Golden Age* and *The Watch Tower*. Furthermore, the resolution and speech also were circulated in a number of languages by the millions in the booklet *The Peoples Friend*. Thus a message supporting God's kingdom by Jesus Christ and in defiance of world rule by Satan and his instrumentalities was trumpeted forth more than four decades ago. But, by printed page and public discourse, it has been sounded throughout the whole earth since then with increasing volume as Jehovah's servants continually carry the message of God's kingdom to the peoples of earth.

A RADIO PIONEER LIFTS UP ITS VOICE

"Radio Tells the World Millennium Is Coming," declared the Philadelphia *Record* of April 17, 1922, continuing: "Judge Rutherford's Lecture Broadcasted from Metropolitan Opera House. Talks into Transmitter. Message is Carried Over Miles of Bell Telephone Wires to Howlett's Station." So began a newspaper report of J. F. Rutherford's first radio address, given on Sunday, April 16, 1922, at the Metropolitan Opera House in Philadelphia, Pennsylvania. The subject? "Millions Now Living Will Never Die." His visible audience was a mere handful compared with an estimated 50,000 residents of Pennsylvania, New

Jersey and Delaware who heard the speech on primitive radios in their homes.

Those were the early days of radio communication. In the United States it was not until 1920 that regular commercial radio broadcasts were made from Pittsburgh's station KDKA and WWJ of Detroit, Michigan. A person could then buy a factory-built crystal set with earphones, but not until the 1930's were radios with built-in loudspeakers and aerials produced.

Jehovah's servants of the early 1920's were relatively few in number. By 1924 in the United States there were, on the average, only 1,064 Bible Students preaching from house to house weekly. So, during that period God's people recognized the far-reaching effects of radio and considered it a fine means of reaching the masses with the Kingdom message.

In 1922 J. F. Rutherford and a few advisers first took claim to some twenty-four acres on Staten Island in New York city's Borough of Richmond. Taking us back to that interesting time, Lloyd Burtch once stated: "One Saturday afternoon the president of the Society, Brother Rutherford, took some of us with him to Staten Island. Upon arriving at the property that had been purchased, he pointed to a spot in the heart of the woods on the land and said: 'All right, boys. Here is where we start digging. We are going to build a radio station on our land.' And did we dig! Every weekend during that summer we were at it." Throughout the winter and on into the summer of 1923 construction went on apace, many young men from the Society's headquarters in Brooklyn assisting on weekends.

In 1923 Ralph H. Leffler was teaching radio theory at the Alliance, Ohio, high school. One day he received a letter from the president's office of the Watch Tower Society. It asked: "Noting that you are a teacher of radio . . . would you consider devoting all your time in the Lord's service in this behalf?" Brother Leffler clearly saw Jehovah's hand in this and could not refuse to accept this opportunity. By mid-October he arrived at Bethel and was put to work washing dishes! "Had I not had enough of washing dishes in the army? thought I," he later wrote. "Then I remembered the scripture: 'The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.' (Deut. 13:3, *AV*) Yes, this is another test, I concluded." But a month later he got started on radio work. "A 500-watt composite radio transmitter was located in the city and purchased for the station," Brother Leffler recalls. This he quickly installed and all was ready for the first broadcast.

"Emotions were running high," admits Brother Leffler. "Would the first broadcast be a success? Would anyone be able to hear us? License from the government to broadcast had been obtained. And the call letters assigned were WBBR. All was now ready for the first broadcast. That occurred on Sunday evening, February 24, 1924. It was my privilege to throw the power switch on for that first broadcast and away we went, hoping for the best."

That first program over WBBR continued for two hours, from 8:30 to 10:30 p.m. There were piano solos, singing, and in between was the feature of the program, the lecture by the Society's president, J. F. Rutherford, on the subject "Radio and Divine Prophecy." Each evening thereafter, from 8:30 to 10:30 p.m., and on Sundays, from 3 to 5 p.m., programs with good music and educational talks were radiocast.

Opportunities for dramatic work over WBBR presented themselves. Maxwell G. Friend shared in this. He had undergone intense dramatic training at the renowned City Theater in Zurich, Switzerland. Years later Jehovah favored Brother Friend with the unexpected privilege of producing and directing Biblical dramas and realistic reproductions of court trials of Jehovah's Christian witnesses by clergy-influenced, prejudiced judges and prosecutors in America. These dramas exposed them to public shame and exonerated God's servants. The trained performers and musicians who worked in these presentations made up "The King's Theater."

In 1928 at South Amboy, New Jersey, some of Jehovah's servants were arrested for preaching the good news on Sunday. That marked the beginning of the decade-long "Battle of New Jersey." "The King's Theater" played a part in this. During court trials of true Christians, often local judges were Catholics who manifested prejudice in the courtroom, using uncouth language and even betraying ecclesiastical allies who sought to remain in the background. Courtroom exchanges were recorded in shorthand. Trained performers attended the trials and studied the voice and intonations of the judge, the prosecuting attorney, and so forth. A few days later "The King's Theater" duplicated the courtroom scenes with astounding realism. Thus the air waves were used to expose the foe, and eventually the judges became so frightened that the spotlight had been turned on them, as well as upon misguided policemen and prosecutors, that many became more astute in handling cases involving Jehovah's people.

For some thirty-three years WBBR brought glory to Jehovah and spread Bible truth far and wide. It began broadcasting with a 500-watt transmitter. Three years later, a new 1,000-watt transmitter was purchased. In 1947 the Federal Communications Commission granted WBBR permission to increase its power to 5,000 watts, providing this would not interfere with other stations operating on the same frequency in widely scattered parts of the United States. Installation of a three-tower directional antenna system solved that problem and this array increased the 5,000-watt power to more than 25,000 watts in the northeasterly direction where the population was the greatest. WBBR was heard in the area of metropolitan New York and the adjoining states of New Jersey and Connecticut. However, letters concerning its programs were received from England, Alaska, California and other distant places.

The Society sold the station on April 15, 1957. Why? Well, when the station began to operate in 1924, there was only one congregation of about 200 Bible Students covering all five boroughs of New York city, as well as Long Island and even parts of New Jersey. By 1957, however, there were 62 congregations within New York city and a peak of 7,256 proclaimers of the Kingdom, besides 322 full-time publishers of the good news. So a good witness was being given. Also, it is much more effective to speak to the people in their homes, where they can ask questions and receive further instruction from the Word of God. The money spent in connection with radio operations could be used in some other way to advance the interests of God's kingdom.

There was more to the radio work of the Society, however. One day J. F. Rutherford came into Ralph Leffler's room, laid a map of the United States on the table, and, pointing with his finger, he said: "I have in mind locating broadcasting stations here and here and here. Would you be willing to engineer the construction of these stations?" "I'd be happy to do so," was the reply. So, when November 1924 arrived, Brother Leffler was on his way to the Chicago area to work on the construction of another Society-owned radio station, this one with the call letters WORD. Brother Leffler also installed transmitters for other stations, not directly owned by the Society but managed by its representatives.

MAKING RADIO HISTORY

During the 1920's Jehovah's people not only pioneered in establishing one of the early radio stations, WBBR.

As already noted, radio history was made by Jehovah's servants on Sunday, July 24, 1927, when J. F. Rutherford spoke over a network of fifty-three stations from Toronto, Ontario, Canada—the largest radio chain forged up to that time.

What led to this unprecedented network broadcast? A series of events. An agreement had been made between WBBR and the owner of New York city station WJZ to share time, but the agreement was not kept. Later, WBBR was assigned to broadcast on another wavelength, and still later reassigned to one less favorable. Under the Radio Act of 1927 the Society's station began a proceeding before the Federal Radio Commission to be assigned a more desirable wavelength. At the hearing (June 14, 15, 1927) President Merlin Hall Aylesworth of the National Broadcasting Company testified to the great service rendered by New York radio stations WEAF and WJZ, apparently to show that it would not be right to permit WBBR to occupy part of the time, although both WJZ and WEAF had separate wavelengths. During cross-examination by J. F. Rutherford, this question was propounded to Mr. Aylesworth: "Your purpose is to give to the people by radio the message of the greatest financiers, the most prominent statesmen, and the most renowned clergymen in the world?" The reply was affirmative.

"If you were convinced that the great God of the universe will shortly put in operation his plan for the blessing of all the families and nations of the earth with peace, prosperity, life, liberty and happiness, would you arrange to broadcast it?" It would have been quite difficult to say No, and so the answer was Yes. Then Mr. Aylesworth voluntarily said that he would be pleased to broadcast a lecture by the president of the International Bible Students Association. Naturally, J. F. Rutherford accepted the offer.

So it was that as Brother Rutherford spoke to a convention audience of some 15,000 at Toronto, Ontario, Canada, on Sunday, July 24, 1927, millions more heard him by means of a hitherto unparalleled radio network. In a letter received by the Society from the National Broadcasting Company, it was stated: "I imagine that Judge Rutherford had as large an audience yesterday afternoon as any man living has had over the radio."

The Bible Students were involved in another notable radio event in 1928. In Detroit, Michigan, on Sunday, August 5, when J. F. Rutherford delivered the public lecture "Ruler for the People" to an audience of 12,000, it was carried by a radio network that linked 107

stations, required 33,500 miles of telephone lines and 91,400 miles of telegraph lines, and it was rebroadcast by short wave to Australia and New Zealand.

The Watchtower or "White" network was organized in 1928, especially to serve that Detroit convention. It was so successful that the Watch Tower Society decided to operate a weekly network of radio stations throughout the United States and Canada. A one-hour program was arranged and it emanated from WBBR. These were live broadcasts, featuring a lecture by Brother Rutherford, with introductory and concluding music furnished by an orchestra maintained by the Society. Every Sunday from November 18, 1928, through the year 1930 radio listeners thus could tune in to "The Watch Tower Hour."

Radio programs occupied much of Brother Rutherford's time. A fine witness was given, but he was unable to travel or organize conventions in various parts of the earth. So in 1931 the Society decided to present transcribed programs. Two hundred and fifty stations were organized to present these fifteen-minute transcriptions, made by Rutherford at his convenience and played by the radio stations at times they chose. In 1932 this radio service (called the Wax Chain) was expanded to 340 stations. By 1933, the peak year, 408 stations were being used to carry the message to six continents, and 23,783 separate Bible talks were broadcast, most of them being these fifteen-minute electrical transcriptions. In those days, one might spin the radio dial and tune in Watch Tower broadcasts emanating from widely scattered stations at the same time. Often the air waves were filled with words of truth that glorified God.

A FACTORY TO CALL THEIR OWN

More and more Jehovah's people were attracting public attention. Their historic radio hookups of the late 1920's could not be ignored. Nor could the people disregard these Kingdom proclaimers, for their house-to-house preaching work was increasing in tempo. Greater demands were being made for Bible literature and the Society's publishing facilities had to keep pace. Looking back to the latter half of the 1920's, C. W. Barber remarks: "The factory building at 18 Concord Street [Brooklyn, New York] had now become too small and inconvenient for our needs."

It was clear. The Bible Students needed another factory. They decided to build. Since sufficient money for the factory's construction was not available without crippling the work in other parts of the earth, the Society decided to raise funds by mortgaging and bonding its real estate to an amount not exceeding one half of its actual value. Bonds were issued in denominations of $100, $500 and $1,000, and they bore five-percent interest, payable annually. Through a supplement in *The Watch Tower* the Bible Students were afforded opportunity to subscribe for these bonds, rather than their being sold in the public market.

Back in 1926 and 1927, members of the Brooklyn Bethel family were delighted to see the factory at 117 Adams Street begin to take shape. Before long, all eight floors of this excellent reinforced-concrete structure, with numerous windows, stood ready for use. A modern fireproof building, it had more than 70,000 square feet of floor space. By February 1927 it was time to move from 18 Concord Street. "I remember Brother R. J. Martin [the factory manager] dancing for joy with the boys as the machinery was moved," says Harry Petros. Brother Martin's enthusiasm over the new plant was evident in his report to the Society's president as published in the 1928 *Year Book of the International Bible Students Association*. Therein he remarked that even the factory's critics now admitted it to be "one of the finest printshops in the center of the world's printing business, namely, New York City." The report included this description of plant operations:

"The general plan of the building is perfect for our work. The work all moves downward from floor to floor by gravity, and in the natural order: Offices on the top floor, where they belong; typesetting on the next floor, where it logically follows; the plates go down to the next floor, the sixth, where the printing is done; mailing and booklets take up the fifth; binding comes on the fourth; storage, on the third; shipping, on the second; paper stock, garage and power-plant, on the first. Nothing could improve on it."

As the headquarters staff was nearing 200, expansion of the Bethel home got under way. During December 1926 the Society purchased the lot next to its property at 124 Columbia Heights in Brooklyn. Early in January 1927 the three buildings numbered 122, 124 and 126 were removed and construction began on a nine-story structure containing some eighty rooms. It was tied in with the Society's building completed in 1911 to the rear and fronting on Furman Street.

"TAUGHT BY JEHOVAH"

Jehovah certainly blessed his people back in the 1920's and provided the things they needed to advance the interests of the Kingdom. He also proved himself to be a God of progressive revelation. The Bible

Students, in turn, found it necessary to adjust their thinking to some extent. But they were grateful for God's guidance and were eager to be "taught by Jehovah."—John 6:45; Isa. 54:13.

God's people had to adjust their thinking about 1925, for instance. Expectations of restoration and blessing were attached to it because they felt that that year would mark the end of seventy jubilees of fifty years each since the Israelites had entered Canaan. (Lev. 25:1-12) A. D. Schroeder states: "It was thought that then the remnant of Christ's anointed followers would go to heaven to be part of the Kingdom and that the faithful men of old, such as Abraham, David and others, would be resurrected as princes to take over the government of the earth as part of God's kingdom."

The year 1925 came and went. Jesus' anointed followers were still on earth as a class. The faithful men of old times—Abraham, David and others—had not been resurrected to become princes in the earth. (Ps. 45:16) So, as Anna MacDonald recalls: "1925 was a sad year for many brothers. Some of them were stumbled; their hopes were dashed. They had hoped to see some of the 'ancient worthies' [men of old like Abraham] resurrected. Instead of its being considered a 'probability,' they read into it that it was a 'certainty,' and some prepared for their own loved ones with expectancy of their resurrection. I personally received a letter from the sister who brought me the truth. She advised me that she had done wrong in what she had told me. . . . [But] I was appreciative of my liberation from Babylon. Where else could one go? I had learned to know and love Jehovah."

God's faithful servants had not dedicated themselves to him only until a certain year. They were determined to serve him forever. To such persons the unfulfilled expectations concerning 1925 did not pose a great problem or affect their faith adversely. "For the faithful ones," remarks James Poulos, "1925 was a wonderful year. Jehovah through his 'faithful and discreet slave' brought to our attention the meaning of the twelfth chapter of Revelation. We learned about the 'woman,' God's universal organization; the war in heaven and the defeat and expulsion from the heavenly courts of Satan and his demons, by Jesus Christ and his holy angels; the birth of the kingdom of God." Evidently, Brother Poulos has in mind the very noteworthy article "Birth of the Nation," appearing in *The Watch Tower* of March 1, 1925. Through it, God's people clearly discerned how these two great opposing organizations—Jehovah's and Satan's—were

symbolized. They then learned, too, that the Devil has had to confine his operations to the earth since his ouster from heaven as a result of the 'war in heaven' beginning in 1914.

CELEBRATIONS AND HOLIDAYS

"At our early conventions, between sessions as the friends were chatting together," writes Anna E. Zimmerman, "you might have seen some friends hand you their 'Manna' book [*Daily Heavenly Manna for the Household of Faith*], asking you to please write your name and address in their 'Manna.' You would write it on the blank page opposite the date of your birthday, and when your birthday came along and they read their text that morning for the day they might decide to write you a card or letter, wishing you a happy birthday."

Yes, in those earlier days, dedicated Christians commemorated birthdays. Well, then, why not celebrate the supposed birthday of Jesus? This they also did for many years. In Pastor Russell's day, Christmas was celebrated at the old Bible House in Allegheny, Pennsylvania. Ora Sullivan Wakefield recalls that Brother Russell gave members of the Bible House family five- or ten-dollar gold pieces at Christmas. Mabel P. M. Philbrick remarks: "A custom that certainly would not be carried on today was the celebration of Christmas with a Christmas tree in the Bethel dining room. Brother Russell's usual 'Good morning, all' was changed to 'Merry Christmas, all.'"

What caused the Bible Students to stop celebrating Christmas? Richard H. Barber gave this answer: "I was asked to give an hour talk over a [radio] hookup on the subject of Christmas. It was given December 12, 1928, and published in *The Golden Age* #241 and again a year later in #268. That talk pointed out the pagan origin of Christmas. After that, the brothers at Bethel never celebrated Christmas again."

"Did we mind putting those pagan things away?" asks Charles John Brandlein. "Absolutely not. This was just complying with new things learned, and we had never known before they were pagan. It was just like taking a soiled garment off and throwing it away." Next, birthday celebrations and Mother's Day were discarded—more creature worship. Sister Lilian Kammerud recalls: "How readily the brothers all dropped these holidays and admitted they were glad to be free. New truths always make us happy and . . . we felt we were privileged to know things that others were ignorant about."

OTHER CHANGES IN VIEWPOINT

Advancement in understanding God's Word brought about some other adjustments in Christian thinking. According to Grant Suiter, the late 1920's were noteworthy along these lines. He says: "Modification of viewpoints respecting scriptures and matters of procedure seemed to be constant during these years. For example, it was in 1927 that *The Watch Tower* pointed out that the sleeping faithful members of the body of Christ were not resurrected in 1878 [as once thought], that life is in the blood and that the matter of somber dress would properly be modified." (See *The Watch Tower* for 1927, pages 150-152, 166-169, 254, 255, 371, 372.) For that matter, the year before, during the London, England, convention of May 25-31, 1926, Brother Rutherford spoke from the platform while attired in a business suit, instead of the formal black frock coat that had long been worn by public speakers among Jehovah's Christian witnesses.

Another change in viewpoint involved the "cross and crown" symbol, which appeared on the *Watch Tower* cover beginning with the issue of January 1891. In fact, for years many Bible Students wore a pin of this kind. By way of description, C. W. Barber writes: "It was a badge really, with a wreath of laurel leaves as the border and within the wreath was a crown with a cross running through it on an angle. It looked quite attractive and was our idea at that time of what it meant to take up our 'cross' and follow Christ Jesus in order to be able to wear the crown of victory in due time."

Concerning the wearing of "cross and crown pins," Lily R. Parnell comments: "This to Brother Rutherford's mind was Babylonish and should be discontinued. He told us that when we went to the people's homes and began to talk, *that* was the witness in itself." Accordingly, reflecting on the 1928 Bible Students convention in Detroit, Michigan, Brother Suiter writes: "At the assembly the cross and crown emblems were shown to be not only unnecessary but objectionable. So we discarded these items of jewelry." Some three years thereafter, beginning with its issue of October 15, 1931, *The Watchtower* no longer bore the cross and crown symbol on its cover.

A few years later Jehovah's people first learned that Jesus Christ did not die on a T-shaped cross. On January 31, 1936, Brother Rutherford released to the Brooklyn Bethel family the new book *Riches*. Scripturally, it said, in part, on page 27: "Jesus was crucified, not on a cross of wood, such as is exhibited in many images and pictures, and which images are made and exhibited by men; Jesus was crucified by nailing his body to a tree."

"YE ARE MY WITNESSES, SAITH JEHOVAH"

For the world a shock came on "Black Tuesday," October 29, 1929. The stock market had collapsed. In the New York *Times*, news of this appeared under the headline "Stock Prices Slump $14,000,000,000 in Nation-Wide Stampede to Unload; Bankers to Support Market Today." So began the Great Depression that ran through the 1930's. Yet, during this time of grave economic distress, Jehovah furnished rich spiritual provisions for his people. And he also made them very much aware of the deep significance underlying the words, "Ye are my witnesses, saith Jehovah, and I am God." —Isa. 43:12, *AS*.

Increasing emphasis was being placed on the divine name. For instance, consider the principal articles in the January 1st issues of *The Watch Tower* for several years. They were: "Who Will Honor Jehovah?" (1926), "Jehovah and His Works" (1927), "Honor His Name" (1928), "I Will Praise My God" (1929) and "Sing Unto Jehovah" (1930).

In exalting Jehovah's name, however, the convention of God's people at Columbus, Ohio, July 24-30, 1931, was a milestone. It was unique in that extension conventions were scheduled for 165 other places throughout the earth. But that was not the most important factor. There was something much more significant. It was linked with the enigmatic letters "JW" appearing on the printed assembly program and the title page of *The Messenger*, the convention newspaper—in fact, seen in many places. "When we got near the assembly grounds," remarks Burnice E. Williams, Sr., "we saw 'JW' all over the place. But not knowing what it stood for, we were all wondering, 'What is this JW for?'" Sister Herschel Nelson recalls: "Speculations were made as to what JW stood for—Just Wait, Just Watch, and the correct one . . . "

The meaning of "JW" was revealed on Sunday, July 26, 1931, when thrilled conventioners heartily adopted a resolution presented by J. F. Rutherford and entitled "A New Name." It said, in part:

"NOW, THEREFORE, in order that our true position may be made known, and believing that this is in harmony with the will of God, as expressed in his Word, BE IT RESOLVED, as follows, to wit:

"THAT we have great love for Brother Charles T. Russell, for his work's sake, and that we gladly ac-

knowledge that the Lord used him and greatly blessed his work, yet we cannot consistently with the Word of God consent to be called by the name 'Russellites'; that the Watch Tower Bible and Tract Society and the International Bible Students Association and the Peoples Pulpit Association are merely names of corporations which as a company of Christian people we hold, control and use to carry on our work in obedience to God's commandments, yet none of these names properly attach to or apply to us as a body of Christians who follow in the footsteps of our Lord and Master, Christ Jesus; that we are students of the Bible, but, as a body of Christians forming an association, we decline to assume or be called by the name 'Bible Students' or similar names as a means of identification of our proper position before the Lord; we refuse to bear or to be called by the name of any man;

"THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses.*"

It was obvious now. Those puzzling letters "JW" stood for Jehovah's Witnesses. "I will never forget the tremendous shout and applause that vibrated through that meeting place when the information was finally made known," declares Arthur A. Worsley. Herbert H. Boehk adds: "All over the city of Columbus the signs in store windows—'Welcome I.B.S.A.'—came down and they now read, 'Welcome, Jehovah's Witnesses.' "

It was a thrill to receive the name Jehovah's witnesses. Not only was that resolution entitled "A New Name" joyously adopted by the thousands of Christ's anointed followers assembled in Columbus. The individual congregations later adopted the same resolution. Jehovah's witnesses had a name no one else in the world wanted. But God's servants were deeply grateful for it.—Isa. 43:12.

When he was eighty-eight years old A. H. Macmillan attended the "Fruitage of the Spirit" Assembly of Jehovah's Witnesses in the same city. There, on August 1, 1964, Brother Macmillan made these interesting comments on how the adopting of that name came about:

"It was my privilege to be here in Columbus in 1931 when we received . . . the new title or name . . . I was amongst the five that were to make a comment on what we thought about the idea of accepting that name, and I told them this briefly: I thought that it was a splendid idea because that title there told the world what we were doing and what our business was. Prior to this we were called Bible Students. Why? Because that's what we were. And then when other nations began to study with us, we were called International Bible Students. But now we are witnesses for Jehovah God, and that title there tells the public just what we are and what we're doing. . . .

"In fact, it was God Almighty, I believe, that led to that, for Brother Rutherford told me himself that he woke up one night when he was preparing for that convention and he said, 'What in the world did I suggest an international convention for when I have no special speech or message for them? Why bring them all here?' And then he began to think about it, and Isaiah 43 came to his mind. He got up at two o'clock in the morning and wrote in shorthand, at his own desk, an outline of the discourse he was going to give about the Kingdom, the hope of the world, and about the new name. And all that was uttered by him at that time was prepared that night, or that morning at two o'clock. And [there is] no doubt in my mind—not then nor now—that the Lord guided him in that, and that is the name Jehovah wants us to bear and we're very happy and very glad to have it."

"THE KINGDOM, THE HOPE OF THE WORLD"

During the Columbus convention—on Sunday, July 26, 1931, at noon—J. F. Rutherford began his highly significant public discourse "The Kingdom, the Hope of the World." Both the National Broadcasting Company and the Columbia Broadcasting System had denied the use of their radio facilities. However, Jehovah's worshipers built up a radio chain to send the message from Columbus, and the American Telephone and Telegraph Company said, in a nutshell: "This particular network is the largest individual network that has ever been on the air." The message went out over 163 radio stations in the United States, Canada, Cuba and Mexico.

Immediately after the radio-chain address "The Kingdom, the Hope of the World," and as part of that broadcast, Brother Rutherford read a resolution styled "Warning from Jehovah—To the Rulers and to the People." Among other things, it plainly declared: "*The hope of the world is God's kingdom, and there*

is no other hope." It urged the people to take their stand on the side of God's kingdom. When Brother Rutherford called upon his audience, seen and unseen, to adopt the resolution, the conventioners rose en masse and shouted "Aye." Telegrams from all parts of the land showed that many of the radio audience likewise rose and endorsed the resolution.

Leaders of the world, including the clergy, were going to receive the information in Brother Rutherford's convention address "The Kingdom, the Hope of the World," and they would be in position to know the contents of the resolution "Warning from Jehovah." Furthermore, they needed to be informed that God's true servants had adopted the resolution entitled "A New Name" and would henceforth be known as "Jehovah's witnesses." Distribution of the booklet *The Kingdom, the Hope of the World* made all this possible. Besides calling on the general public, Jehovah's witnesses visited clergymen, politicians, financiers and military men, distributing this publication. Within two and a half months, more than five million had been circulated and still work with the booklet was not nearly completed.

Reflecting on that booklet campaign, Fred Anderson writes: "I called upon the bishop at La Crosse. He invited me into his parlor very cordially. Then I told him why I had called. I presented the booklet to him. He looked at it and said nothing. I thanked him and took my leave. He became furious. As I passed through the doorway he threw it at me. It fell on the floor. He picked it up and threw it again just as I closed the screen door. The door closed right on the booklet. I only hope that he read it, since he couldn't get rid of it." Sister C. E. Bartow tells us: "One minister, when he realized what I had given him, screamed at me and said: 'You little know-nothing! You come here to tell me, an eight-year theologian!' How happy I was to serve the true God!"

A BARTERING SYSTEM AT WORK

During the 1930's great hardship was brought about by the Depression. Factories closed their doors. By 1932 over 10,000,000 residents of the United States were without employment. Farmers, city dwellers—the populace in general—felt the effects of the Great Depression.

Money was scarce, but honest-hearted ones needed the joyous message of Scriptural truth. If individuals were unable to contribute for Bible literature, Jehovah's witnesses often left it with them free. But this could not always be done. What was an alternative? Margaret

M. Bridgett recalls: "We traded for produce such as eggs, butter, fresh and canned fruits, chickens, maple syrup; and I traded for needlework—quilt tops, cushion tops, tatting and homemade rugs. Sometimes I could trade some of these things for my room rent. . . . [Years later] I attended a Gilead [missionary school] graduation and a sister was there who had gotten a set of books from me by trading quilt tops. She got the truth and was then a pioneer [full-time preacher] and her son was interested."

Arden Pate and John C. Booth recall having small coops on the back of their cars so that they could carry the chickens they traded for literature placed with individuals lacking money. Of course, bartering publications for chickens was not always a simple matter. Lula Glover writes: "We covered lots of territory in Alabama, Georgia, Florida, North and South Carolina, and some in Tennessee and Mississippi. Can you visualize Sister Green and myself chasing chickens over those big farmyards?"

Trading literature for produce and other things was not done for selfish reasons. The people needed the good news and this was a way to receive it in printed form. "We always thanked Jehovah for sustaining us," says Maxwell L. Lewis, "and we *always* had what we needed in the way of food, shelter and clothing."

DIVISIONAL CAMPAIGNS

This also was an era of considerable opposition to the Kingdom-preaching work. By 1928 Jehovah's people were witnessing from house to house on Sundays, and immediate opposition arose. As arrests rose in number during the 1930's, Jehovah's witnesses were charged falsely with such things as selling without a license, disturbing the peace and violating Sunday sabbath laws. The Watch Tower Society established a legal department to render counsel, and an "Order of Trial" was issued to help Kingdom proclaimers defend themselves in court. Adverse decisions were appealed.

But something else also was done. In 1933, 12,600 Witnesses in the United States volunteered to respond on short notice for house-to-house preaching on special missions in areas of civic opposition. They were organized into seventy-eight divisions, each division supplied with a number of cars, five workers to a car, and from 10 to 200 cars were sent to a trouble spot. When some Christians were arrested in the field service, this was reported to the Society. A call went out and on a Sunday soon thereafter all car groups in a division met at a prearranged rendezvous point,

generally in the country, received instructions and territory assignments and then "besieged" the town like "locusts," giving the whole community a witness, sometimes within as little as thirty to sixty minutes. (Rev. 9:7-9) In the meantime, a committee of brothers called on the police and gave them a list of all the Witnesses preaching there that day. Any Kingdom publisher arrested during the campaign was to call a certain telephone number upon arrival at the police station. Attorneys were on hand with bail money to come to his rescue.

One campaign first got under way by sending ten cars of Witnesses to the territory, according to Burnice E. Williams, Sr., who continues: "After a little while those that went into the territory would be calling back saying they had been arrested. Then ten more cars were sent in until the jail was filled up. Then, after the jail was full, we would swarm in. You see, they wouldn't have any place to lock us up. . . . after they saw we were determined to work the territory, they would just give up so that we could go in and work it whenever we wanted. We would always win out."

Nicholas Kovalak, Jr., says that the Witnesses expected to be arrested. "When the police would arrest us and take away our 'valuables,' every Witness would have a *toothbrush!*" he recalls. "The policeman would ask, 'Why does everyone have a toothbrush?' All of us would say, 'We expected to be arrested and put in jail, so we came prepared!' They would throw up their hands and say, 'What's the use?' They knew they couldn't intimidate the Witnesses or stop their preaching."

Though decades have passed since those campaigns in 1933 to 1935, they are recalled fondly by their participants of times gone by. "Indeed," says John Dulchinos, "those were thrilling years and their memories are precious. Jehovah's spirit made us fearless."

BATTLE OF THE AIR WAVES

Despite mounting opposition, Jehovah's witnesses of the early 1930's boldly declared the Kingdom message from house to house. But the good news also found its way into millions of homes through the medium of radio, much to the consternation of the clergy. Internationally, the Watch Tower Society then was using 408 radio stations. In the spring of 1933, United States Catholics launched a nationwide campaign led by cardinals, bishops and priests. Its objective? To "drive Rutherford off the air."

Pope Pius XI proclaimed a "holy year" in 1933. On

April 23, 1933, Brother Rutherford broadcast over fifty-five radio stations the historic lecture "Effect of Holy Year on Peace and Prosperity." In it the vain hopes set out for the people by the Roman Catholic Hierarchy were branded a counterfeit of the peace and security promised through God's kingdom. The same lecture was scheduled for rebroadcast over 158 stations on June 25, 1933. In preparation for that broadcast, five million leaflets were distributed from house to house. The Hierarchy's reaction was bitter and intense. Catholic intimidation increased, and some radio managers refused to carry any more Watch Tower programs.

In late 1933 and early 1934, Jehovah's people circulated a nationwide petition protesting these Catholic acts. Addressed to Congress, it finally bore 2,416,141 signatures. On October 4, 1934, J. F. Rutherford appeared before the Federal Communications Commission. He cited specific instances and statistics showing that Catholic pressure had seriously impaired the freedom of worship of Jehovah's witnesses and the use of the radio in public interests. Despite the facts, after receiving the testimony, the Federal Communications Commission did little. Hence, Jehovah's servants circulated another petition throughout the United States. Also addressed to Congress, it was presented in January 1935 with 2,284,128 signatures. The second petition went unheeded. Subsequent developments ultimately led to the circulating of a third national petition. Its 2,630,000 signers protested actions of intimidation and boycott and requested a public debate between a high official of the Roman Catholic Church and Judge Rutherford. In working with this petition, Leonard U. Brown, Sr., says he "found many Catholics who said they would be happy to hear this debate." The petition was filed with the Federal Communications Commission on November 2, 1936, but it also went unheeded.

Though no Catholic official would debate with Rutherford, in 1937 the Society published the booklet entitled "Uncovered." It presented basic Bible doctrines, particularly in refutation of false Catholic teachings. While the householder followed along in the publication, a Witness would play on a portable phonograph Brother Rutherford's record series "Exposed." With the aid of the question booklet *Model Study* No. 1, a Bible study could be held. Regarding this, Melvin P. Sargent writes: "I was invited to bring this series into one man's home and he invited three other couples of his relatives in for the studies. It took several weeks to cover this and other subjects, such as 'Religion and Christianity.' Of the eight people attending, six made their dedication to Jehovah."

After October 31, 1937, Jehovah's people voluntarily withdrew from commercial broadcasting. On later occasions the Society's president delivered public lectures over a network of radio stations, and, of course, WBBR continued operating to God's glory. But from late 1937 onward into the 1940's, increased use was made of the portable phonograph and recordings of Bible talks to carry the Kingdom message to the homes of millions.

WHO MAKE UP THE "GREAT MULTITUDE"?

That had been a burning question among Jehovah's people for years. Long had they viewed the "great multitude" ("great crowd," *NW*) as a secondary spiritual class who would be associated with the 144,000 anointed ones in heaven, like bridesmaids or "companions" of this Bride of Christ. (Ps. 45:14, 15; Rev. 7:4-15; 21:2, 9) In addition to this, as early as 1923 the "sheep" of Jesus' parable of the sheep and the goats were identified as a present-day earthly class who would survive Armageddon into God's promised new order. (Matt. 25:31-46; Rev. 16:14, 16) The 1931 volume *Vindication* (Book One) identified the persons marked on the forehead for preservation (Ezek. chap. 9) as the "sheep" of Christ's parable. In 1932 it was concluded that this present-day class of "sheep" had been prefigured by Jehu's associate Jonadab. First in 1934 was it made clear that these "Jonadabs" with earthly hopes should "consecrate," or enter a dedicated relationship with Jehovah, and be baptized. But the identity of the "great multitude" referred to in Revelation chapter 7 was still understood the same as previously held.

Uncertainties about the "great multitude" were removed when Brother Rutherford discussed that subject during the assembly of Jehovah's witnesses on May 30 to June 3, 1935, in Washington, D.C. In that discourse it was shown Scripturally that the "great multitude" was synonymous with the "other sheep" of the time of the end. Webster L. Roe recalls that at a climactic moment J. F. Rutherford asked: "Will all those who have the hope of living forever on the earth please stand?" According to Brother Roe, "over half of the audience stood," and the speaker then said: "BEHOLD! THE GREAT MULTITUDE!" "There was at first a hush," recalls Mildred H. Cobb, "then a gladsome cry and the cheering was loud and long."

Soon the convention was over, but it had started something—a search. "With enthusiasm running high and renewed spirituality, we went back to our territories to search for these sheeplike people who were yet to be gathered," says Sadie Carpenter.

After the 1935 convention, some who previously partook of the emblematic bread and wine at observances of the Lord's Evening Meal ceased partaking. Why? Not due to unfaithfulness, but because they now realized that their hopes were earthly, not heavenly. And whereas the Society's publications of former years had been designed primarily for Jesus' anointed followers, from 1935 onward *The Watchtower* and other Christian literature provided spiritual food to benefit both the anointed class and their companions having earthly prospects.

LET TRUTH RING OUT!

During the 1930's Kingdom proclaimers used transcription machines in their search for sheeplike ones. Henry Cantwell tells us this about them: "In 1933, as the Society began to expand the preaching work, arrangements were made to have recordings of lectures by Brother J. F. Rutherford presented in all parts of the country. To do this the Society produced what were called electrical transcription machines. These were large spring-wound phonographs with an electrical pick-up or tone arm and amplifier and loudspeaker that operated from batteries. . . . We had a variety of these recordings. Some were complete within themselves; others took two or four records to complete a lecture. So we had talks for 15 minutes, 30 minutes and one hour. In this way we were able to hold public meetings in the various territories we worked."

Explaining this work further, Julia Wilcox writes: "We would first locate a home, or at times a public building, an old barn or even a church, where we could put on an hour talk. Then most of the day would be spent going from house to house advertising the talk, arranging to go back and get those who had no transportation."

During one series of twelve transcription meetings, the same territory was covered three times with Bible literature and four times with announcements. Placards in store windows and signs for the Witnesses' cars also advertised the meetings. Fine results were attained, with many coming together in permanent studies and even joining in the preaching work.

"The Society used hundreds of these 33 1/3-rpm transcription records to broadcast the Kingdom message," according to Ralph H. Leffler, who also remarks: "Many were used by sound cars and trucks. . . . The words 'Kingdom Message' were seen on the side of many a horn and, of course, that was the theme. Up and down the streets and over the countryside the

message was heard. . . . Sometimes on a quiet evening with the sound car stationed on the top of a hill overlooking a small city in the valley below the sound could be heard miles away."

Giving his recollections, Henry A. Cantwell states: "We would go into an area, play some musical recordings to attract attention, make a brief announcement through the microphone and then play one of the talks. Then we would announce that individuals would be calling at the doors to present further information to those who desired it." There were sound boats, too, and their operations were similar.

The sound service performed by Jehovah's witnesses was not without its opposers, however. For instance, Lennart Johnson writes:

"At one location in the 11th Street suburbs south of Rockford [Illinois] one person did not enjoy the sound-car work nor the Kingdom message. Overwhelmed with uncontrollable emotion, this woman drew up in her car beside the sound car and, as if to drown out the words of the speaker, kept her own loud car horn blasting wide open for three or four minutes. The only result was to run down her own battery, evidenced by her car horn getting weaker and weaker."

On the other hand, some sound-car experiences were on the humorous side. "At first some people got frightened," remarks Julia Wilcox, adding: "They might be out in the field at work, far away from the sound car, and they said it sounded like a voice coming out of the heavens talking about God. We even heard of some families leaving the farm work and going to their homes, thinking judgment day had come."

WIND UP THE PHONOGRAPH!

For years the portable phonograph played an important part in Kingdom-preaching. In the development of this work the general convention of Jehovah's witnesses, September 15-20, 1937, at Columbus, Ohio, was significant. Elwood Lunstrum gives us this comment on that gathering:

"At this assembly the work using the portable phonograph on the doorstep was introduced. Formerly we had been carrying the phonograph with us in the service, but we had only played it when invited inside. . . .

"An organization of 'Special Pioneers' was outlined at the Columbus convention to spearhead the use of the doorstep setup with the phonograph and the follow-up work with interested persons (first then called 'back-calls') and Bible studies with an arrangement called 'model study.'"

Shortly after that assembly about 200 specially chosen pioneers throughout the United States were sent into the large cities where there already were congregations of God's people. Equipped with portable phonographs, these full-time publishers went to work. Soon Jehovah's witnesses in general became "phonograph-minded" and more than 20,000 of these machines had to be manufactured at the Society's Brooklyn plant in just two years. Even then, demand exceeded supply as thousands of Kingdom proclaimers wound up the phonograph and let truth ring out for all to hear!

The phonographs used by Kingdom publishers themselves underwent change with the passing of time. About 1934 there was a strong, compact model, with a spring-wound motor and carrying space for several discs. With 6 discs, it weighed twenty-one pounds. The publishers got some exercise with that one. About two years later the Society had one of lighter weight. Then, at conventions in 1940, a new vertical-type phonograph was introduced. Designed and built by brothers at the Society's headquarters, the phonograph played in an upright position. It even had a cubbyhole for literature, and perhaps a little lunch. This model greatly facilitated the house-to-house preaching work.

Now imagine yourself in the field service as a Kingdom proclaimer some three decades ago. "When the householder opened the door, we would say, 'I have a message for you.' Down the needle went and Brother Rutherford's voice boomed out," recalls L. E. Reusch. "At the end of the message," remarks Angelo C. Manera, Jr., "the speaker would mention the book we were featuring and how much it cost. Then we would present the book and place it, if there was interest." "We were never rude," comments George L. McKee, "but we were sure that everyone needed to hear the good news of the Kingdom."

The phonograph work was not carried on without opposition. Ernest Jansma tells us: "There were cases of some having their phonographs literally and viciously smashed right before their eyes. Others had them ruthlessly thrown off porches. One brother in the Middle West stood by and watched an angry farmer blow his machine into oblivion with a shotgun, then heard pellets whine past his auto as he left the scene. They were vicious and religiously fanatical in those days." Amelia and Elizabeth Losch tell of an occasion when the recording "Enemies" was played for a crowd on the porch of a certain home. After the talk ended, one woman took the record off the machine and broke it, saying, "You can't talk about my pope like that!"

Despite opposition, the phonograph work went on. Gradually, use of this instrument in the field service dropped off in the 1940's. After 1944 this decade-long preaching campaign with the phonograph began to be replaced by oral witnessing at the doors.

Among witnessing devices employed in past years was the testimony card, introduced late in 1933 and used well into the 1940's. John and Helen Groh explain: "Publishers of the good news were not so numerous as they are today and not so well trained. To assist us in our work and for better coverage of the territory, we used what was known as a testimony card. These were short printed sermons, which people were asked to read. Where people refused to read it, or became annoyed because of not having their glasses handy, we would relate to them the equivalent of what was on the card."

ANOTHER WAY TO ADVERTISE THE KINGDOM

A significant work that brought Jehovah's people to public notice, while advertising the King and Kingdom, had its start at a convention in Newark, New Jersey, during 1936. Further development of it came at an assembly in London, England, in 1938. Years later, this work was given the dignity that it deserved by being called information marching. Thinking back to the Newark convention in 1936, Rosa May Dreyer remarks: " 'Sandwich signs' or placards hung from one's shoulders, front and back, were used to advertise the main talk. [The publisher was "sandwiched" between the placards.] Handbills were also distributed."

During the 1938 London convention, at J. F. Rutherford's suggestion, some information marchers carried very thought-provoking signs mounted on sticks. In part, A. D. Schroeder (who then had oversight of the Society's branch office in England) tells us:

". . . The next night Brother Knorr and I led the first spectacular parade that came to be about six miles long, with nearly a thousand brothers marching through the central business section of London. Every other marcher would carry the 'Face the Facts' placard [advertising the public talk to be given at Royal Albert Hall], while the next would carry the sign 'RELIGION IS A SNARE AND A RACKET.' My, what a spectacle that was that night!

"The next morning Brother Rutherford called me to his office for a report as to what happened. I reported that we aroused much attention, that many called out after us, 'Communists.' So he thought for a few minutes, doodling again with his pen. Another sheet was peeled off and given to me, reading: 'SERVE GOD AND CHRIST THE KING.' He asked me whether I thought putting such a slogan on a third sign might not neutralize that catcall reaction of the previous night. I said, 'Yes.' So, he instructed that this slogan be printed and used for the next parade two nights later. That we did, with fine results. Accordingly, in this way with the three signs alternated we conducted several remarkable parades before the dates of the assembly, September 9-11. Since the British government for years had denied us the use of the radio for our educational programs and announcements, this parade method proved most effective for notifying the public."

For Gladys Bolton, information marching was "the hardest work of all." She also says: "Each placard read differently, but the one that stands out in my mind is 'Religion Is a Snare and a Racket'! My, how the clergy 'loved' that!" Concerning the sign "Religion Is a Snare and a Racket," Ursula Serenco observes: "This was the time when we did not designate 'true religion' and 'false religion'; all religion in totality was bad. The *true* we referred to as 'worship,' while the *false* was 'religion.' "

At times there was open hostility to information marching. "In some towns like Pittston [Pennsylvania] we were not received hospitably," says John H. Sovyrda. "Many people would spit on us, call us all kinds of dirty names and say we were Communists. They would throw things at us, and some would actually strike us with their fists."

Why, then, did Jehovah's witnesses engage in information marches? "Mostly because we felt it important for the people to know the facts pertaining to false worship and the opposition it was showing toward our Christian work," remarks Charles C. Eberle. Angelo C. Manera, Jr., comments: "We looked at each new feature of service that would be outlined for us to do as another way to serve Jehovah, another way to prove our loyalty to him, as another test of our integrity, and we were anxious to prove ourselves willing to serve him in any way he asked."

Grant Suiter reminds us that, by *Watchtower* announcement, information marching was discontinued after October 1939, but he adds: "This unusual and successful means of directing the attention of many persons to the ministry of Jehovah's witnesses was unique in its time. Its termination, as well as its use, shows Jehovah's direction in the matter. At this late date [the 1970's], public demonstrations of all kinds are carried on, but we are not participating therein in any way, nor can anything that we are doing be confused with such demonstrations."

SPREADING "TRUE WISDOM" THROUGH MAGAZINES

Kingdom publishers had excellent opportunities to help gather the "great crowd" and spread true wisdom by offering subscriptions for *The Watchtower* and *Consolation* in their house-to-house preaching. During the first *Consolation* subscription campaign, in April, May and June 1938, 73,006 new subscriptions were obtained in the United States. The first annual *Watchtower* subscription campaign took place from January through May of 1939, when Jehovah's witnesses in the United States alone obtained over 93,000 new subscriptions.

But *The Watchtower* and *Consolation* were yet to come to public attention in a special way. "True wisdom" would virtually 'cry aloud in the streets.' (Prov. 1:20) How? Through magazine street work, which had its start in February 1940. In this activity, Jehovah's servants took positions on busy street corners, wearing over their shoulders specially designed and lettered magazine bags that identified the two journals and indicated the suggested contribution—five cents a copy. Holding *Consolation* aloft, the Kingdom proclaimer might call out, "Publishes facts no other magazine dares to print." Other slogans included "Exposes the religious racket" and "*The Watchtower* explains the Theocratic Government." Magazine publishers were urged to be moderate in speech on the street, pursuing a dignified course. Needless to say, passersby were attracted and many responded favorably.

Would you like to know how the idea of magazine street work developed? S. E. Johnston recalls that in 1939 the Society wrote to all zone servants (predecessors of today's circuit overseers) asking them to try different ways of getting *The Watchtower* and *Consolation* into the hands of the people. Brother Johnston thought about newsboys with bags over their shoulders. "Why not try something like that?" he reasoned. Dave and Emma Reusch agreed to make magazine bags and their daughter, Vera Coates, put colorful silkscreen inscriptions on them—"*Watchtower* on one side, *Consolation* on the other." When Brother Johnston visited the little congregation in Concord, California, a group joined him in street witnessing. He writes: "The following week the Reusches made us more magazine bags, and this time we tried it on the business streets of Oakland. Some brothers were a little timid at first, but the street work caught on and we started getting orders from other companies [congregations] for magazine bags. At this point, I made my report to the Society, sending them a sample bag . . . The Society wrote me, thanking me and all of us for the experiment, and saying that they would make announcement in the *Informant* soon. They did."

The Society made arrangements to provide magazine bags. Nicholas Kovalak, Jr., tells us: "The publishers of the Passaic, New Jersey, congregation had the privilege of making the magazine bags for the Society. We cut the cloth and sewed it into magazine bags. On Saturday and Sunday all who qualified and volunteered would assemble at Brother Frank Catanzaro's pants factory and have the privilege of sewing the magazine bags for our brothers throughout the country. . . . the Society would do the printing. So every time we saw a magazine bag, we felt we had had a little share in advertising Jehovah's kingdom."

What was it like to make one's first appearance on the street corner with *The Watchtower* and *Consolation* back in February 1940? Peter D'Mura answers: "How well I recall February 1, 1940! . . . How were we going to be received? What would be the reaction of our neighbors and townspeople? We were excited. We were going to do this for two hours. . . . Were we surprised! As we called out the proper slogans and approached people we had success. We each placed many magazines."

Recalling public reaction, Grace A. Estep states: "At first there was a kind of stunned surprise mingled with amusement and sometimes anger, and then a great deal of embarrassment as people scuttled from one side of the street to the other in an effort to dodge the neighbors to whom they didn't want to speak and yet were ashamed to ignore. After the first few weeks, however, they just gave up and were conveniently engrossed in conversation or window-shopping as they ran the gauntlet of street publishers."

At times mob violence erupted while Jehovah's servants engaged in magazine street work in those earlier days. For instance, H. S. Robbins recalls an angry mob that assaulted him and other Kingdom publishers while they were doing magazine street work in San Antonio, Texas, some years ago. As things turned out, the Witnesses were not injured, but they, not the mobsters, were arrested. Brother Robbins adds:

"When we were released we went back to the Kingdom Hall to reorganize and see what we would do next. . . . We reorganized and went right back.

"By the time we got back downtown there was an 'extra' newspaper out and the cry of the newsboys was: 'Jehovah's witnesses are run out of town,' and here we were all over the streets again. . . . We were

certainly not run out of town and were not about to go."

"ELECTIVE ELDERS"

In Scripture, God's people are characterized as sheep having Jehovah as their heavenly Shepherd. (Ps. 28:8, 9; 80:1; Ezek. 34:11-16) In addition to his tender care, they enjoy the aid and direction of the Fine Shepherd, Jesus Christ, as well as the assistance of other shepherds within the Christian congregation. (Matt. 25:31-46; Luke 12:32; John 10:14-16; 1 Pet. 5:1-4) Among God's people from the 1870's down into 1932, men who had been voted into the office of elder congregationally supervised congregational Bible studies and lectures. Men who were voted into the office of deacon congregationally assisted them. According to C. W. Barber, elders "would lead in spiritual matters, conducting meetings, giving talks and taking the general oversight," whereas deacons "would be used as ushers, taking care of the seating arrangements and helping out in material ways."

The elders and deacons were elected congregationally each year by a showing of hands on the part of persons associated with each congregation. "As to voting," explains Herbert H. Abbott, "then it was thought that at Acts 14:23 the Greek word rendered 'ordained' [*King James Version;* "appointed," *New World Translation*] related to stretching forth the hand and meant to be a voter at those elections of class leaders. [See Acts 14:23, *Rotherham.*] We did not then know that it came to be used in the sense of appoint or designate by the apostles or governing body."

"What determined the spiritual caliber of those selected for congregational oversight?" asks Henry A. Rheb. In part, he answers: "Well, for one thing, no novice was selected, and that certainly was Scriptural. Prior to the business meeting, the qualifications for office were read from 1 Timothy 3:1-13 and Titus 1:5-9." "When the list of nominees was completed," says Edith R. Brenisen, "we were earnestly admonished to consider carefully and prayerfully the qualifications and capabilities of each one nominated, according to the Bible, asking for the guidance of the holy spirit in making our decisions. . . . we met again at the appointed time to elect those who had been nominated."

In some places, problems arose in electing elders. "Electioneering and rivalry" are remembered by Sister Avery Bristow, who says: "This caused division and factions among the brothers and sisters in some congregations and some would not even speak to others of another group." James Rettos remarks: "Some would even become very angry if they were not voted in."

Problems sometimes arose in connection with field service. Ursula C. Serenco writes: "All went along well until the announcement came of *all* taking part in house-to-house witnessing with literature and particularly the Sunday house-to-house work—this in 1927. Our elective elders opposed and tried to discourage the whole class from taking up or engaging in any part of such work. The class began to take sides and division began to manifest itself." The attitude of some of the elders toward the house-to-house preaching work was of vital concern. So a specific point might be made of that in the yearly voting. For instance, according to H. Robert Dawson, back in 1929 candidates for elder and deacon in Pittsburgh, Pennsylvania, had to answer this question: "Are you willing to participate in service work?"

Certain elders had a feeling of superiority and wanted only to give talks, according to Sister J. M. Norris. She adds: "Others were critical of the articles in *The Watchtower*, not wanting to accept it as still God's channel of truth, always trying to influence others in their way of thinking."

It should never be concluded, however, that all elected elders had the wrong attitude or spirit. Many faithfully discharged their responsibilities as Christian shepherds of God's people. (1 Pet. 5:1-4) "Only a few were always throwing stumbling blocks in the way of the preaching work," says James A. Barton. According to Roy E. Hendrix, "many of them were truly dedicated Bible Students, really witnesses of Jehovah." Clarence S. Huzzey observes: "Many of these elders were fine mature Christian brothers concerned with the welfare of the congregation." Jehovah was shepherding his people, and he was pleased to use such men for the benefit of his dedicated worshipers.

"Elective elders" supervised congregational activities for many years. With the coming of 1932, however, a temporary change took place. Older members of the Brooklyn Bethel family still recall the meeting held on Wednesday evening, October 5, 1932, at Apollo Hall in Brooklyn. Some 300 members of the New York congregation then passed a resolution ending the electing of elders in New York city. (See *The Watchtower* of September 1, 1932, pages 265 and 266, as well as the issue of October 15, 1932, page 319.) Nearly all other congregations promptly stopped electing elders, passing similar resolutions. Thus the year 1932 witnessed the replacement of "elective elders" with a group of mature Christian men called a "service committee," elected by the congregation to assist the local service director who had been appointed by the Watch Tower Society.

Instituting the new arrangement in 1932 led to some

problems, and certain individuals left the organization. However, the vast majority of the congregations and those associated with them accepted the organizational adjustment gratefully.

OTHER DEVELOPMENTS IN ORGANIZATIONAL STRUCTURE

For many years only brothers who were anointed followers of Jesus Christ filled positions of responsibility in the Christian congregation. But in 1937 there was a change. Writes Grant Suiter: "Organizationally we were assisted by the counsel of *The Watchtower* of May 1, 1937, to the effect that those who were of the Jonadab class [having earthly prospects] might be appointed to positions of service in the congregations. . . . The August 15 issue of *The Watchtower* pointed out that Jonadabs could serve on service committees and in other similar capacities in the companies [congregations]." According to *The Watchtower*, "Jonadabs" could become "company servants," or presiding overseers, if qualified members of the anointed remnant were not available to serve. "We see how Jehovah was paving the way in preparation for the great increase that was yet to come in," said Norman Larson, adding: "It certainly opened new horizons for those, like myself, who were of the earthly class."

In 1938 there was another significant organizational development. The *Watchtower* articles "Unity in Action" (May 15) and "Organization" (June 1 and 15) showed that authority to appoint overseers and their assistants did not rest with individual congregations. It was suggested that congregations throughout the world consider a resolution presented in *The Watchtower*, requesting that "The Society" organize the congregation for service and "appoint the various servants thereof," that is, all those who would fill the positions of responsibility locally. (See *The Watchtower* for 1938, pages 169, 182, 183.) Most congregations adopted this resolution, and the few that did not soon lost their spiritual vision and the privileges they had in connection with Kingdom service.

THE "KINGDOM HALL"

Jehovah, the heavenly Shepherd, makes rich spiritual provisions for his people. A great part in feeding them is played by Christian meetings. (Heb. 10:24, 25) Often God's modern-day servants have met in private homes and rented public buildings. But the heavenly kingdom was born in 1914 C.E. So, in time God's people began calling their principal meeting places the "Kingdom Hall of Jehovah's Witnesses."

According to Domenico Finelli, the first Kingdom Hall was built at Roseto, Pennsylvania, in 1927, and he says that it "was inaugurated with a public talk by Brother Giovanni DeCecca." However, the general use of the name "Kingdom Hall" came into vogue from 1935 onward. During that year, the Watch Tower Society's president, J. F. Rutherford, visited the Hawaiian Islands and initiated the establishment of a branch office in Honolulu. Arrangements were made for an assembly hall in connection with the branch building. This auditorium was designated "Kingdom Hall."

From 1935 onward, Jehovah's witnesses in various places have rented buildings, fitted them for assembly and used them as Kingdom Halls. Often congregations have purchased property, renovated buildings or erected new structures to serve as places to meet for Bible study and worship of God. W. L. Pelle fittingly remarked not long ago:

"The Kingdom Halls are attractive on the outside, cozy and practical on the inside. Besides, since they are attractive in appearance, they give a silent witness as well as make persons of new interest feel 'at home' when they enter. By far the greater amount of labor in building has been contributed by our own brothers and those deeply interested. We have not had to resort to 'building and loan' organizations (of the Devil's world). The capital and assets remain within the use of Jehovah's people. The same was true with respect to the Israelites' 'tent in the wilderness' many years ago. [Acts 7:44] I was asked not long ago, 'Why do you people call your building a "Kingdom Hall"?' I replied that the very first meaning given in my dictionary is: 'Hall: an edifice devoted to public business.' Our Kingdom Halls are devoted exclusively to the business of the Almighty God and his kingdom. So, there could not be a more appropriate name."

ZONE SERVICE STRENGTHENS JEHOVAH'S PEOPLE

As increasing numbers of the "great crowd" streamed into Kingdom Halls back in the 1930's, an activity began that was designed to strengthen the congregations of God's people. (Rev. 7:9) It was the zone work, counterpart of circuit work today. About twenty congregations in a particular area of the country formed one zone. The Society appointed a zone servant to visit each congregation and generally spend one week with it. His purpose was to strengthen the congregation organizationally and also to aid it in the preaching work. From time to time, the congregations in a zone gathered for a zone assembly, there to re-

ceive Biblical instruction and spiritual aid. Special servants were sent out from the Society's headquarters to serve at these assemblies. The zone work got under way as of October 1, 1938, and continued through November of 1941.

Edgar C. Kennedy shows how Christians responded to the zone work, saying: "Their spirit was strong and their appreciation for our visits was lovingly expressed. All of the companies [congregations] were small, but you could see a stirring among them. Because of their willing acceptance of the theocratic instructions, their love for the truth, their response to group service and their work with the model studies, signs of growth were beginning to appear. Several new companies began to be formed."

"SALVATION BELONGS TO JEHOVAH"

A strong Christian organization certainly was needed in those days because Jehovah's witnesses were the objects of intense persecution. Much of this had its start in 1935. How so? Well, at the Washington, D.C., convention, on Monday, June 3, Brother Rutherford responded to a query on the flag salute by children in school. He told the convention audience that to salute an earthly emblem, ascribing salvation to it, was unfaithfulness to God. Rutherford said that he would not do it.

H. L. Philbrick remarked that Rutherford's answer "must have been heard by some young people, for when the schools opened that fall suddenly headlines appeared in the Boston newspapers about a young boy in Lynn, Massachusetts, who refused to salute the flag in school at the beginning of the school term. His name was Carleton Nichols. A young girl, Barbara Meredith, took the same stand at her school in Sudbury, Massachusetts, the same day." But her situation did not reach the press, as she had a teacher who was tolerant and did not make an issue out of it.

It was on September 20, 1935, that young Carleton B. Nichols, Jr., declined to salute the flag. The incident was publicized throughout the country. As president of the Watch Tower Society, J. F. Rutherford was approached by the Associated Press and asked for an official statement regarding the view of Jehovah's witnesses on this matter. The statement was furnished, but the press declined to publish it. So, during a nationwide radio broadcast on October 6, 1935, Rutherford spoke on the subject "Saluting a Flag." This discourse was published in the 32-page booklet *Loyalty*, distributed by the millions. In this reply to the press, Rutherford showed that while

Jehovah's witnesses respect the flag, their Biblical obligations and relationship to God strictly forbid them to salute any image. To Jehovah's servants this would be an act of worship contrary to the principles set forth in the Ten Commandments. (Ex. 20:4-6) The reply also showed that Christian parents primarily are responsible for teaching their children and that the children must be taught the truth according to their parents' understanding and appreciation of the Holy Scriptures.

While many school officials and teachers were broad-minded, others acted arbitrarily and expelled children of Jehovah's witnesses from school for refusal to salute the flag. For instance, on November 6, 1935, two Witness children were expelled for this reason from a public school at Minersville, Pennsylvania. Their father, Walter Gobitis, instituted a suit against the board of education, Minersville School District. The suit was begun in the United States District Court for the Eastern District of Pennsylvania and was decided in favor of Jehovah's witnesses. When this decision was contested, the Witnesses also won a favorable decision in the Circuit Court of Appeals. But the case next went to the Supreme Court of the United States. There, in June 1940, by a decision of eight to one, the Court reversed the favorable judgment, with disastrous consequences.

In one place after another Christians were persecuted because of their Biblical position on flag saluting. For instance, a mob joined by some policemen attacked Jehovah's witnesses during a Bible meeting in Rockville, Maryland, on June 20, 1940. Having gained entrance to the Kingdom Hall, the mob leader held up a flag and said, "I will give you people two minutes American time to salute this flag or there will be bloodshed here." Sotir K. Vassil reports: "There was silence for about a minute, when all of a sudden one man who had come to the meeting for the first time became very frightened, jumped up, saluted the flag and went out . . . No one else saluted the flag. When the two minutes were up, the leader knocked everything out of my hands and gave orders to the mob to 'break up everything,' chairs, and so forth, and articles began to fly. The two policemen with their pistols on their hips were inside with them and I went over to them and asked if they couldn't do something. They did not even open their mouths or begin to take any action to stop the mob." The situation became worse. "They began acting like a pack of demons," says Brother Vassil, "pushing and shoving us out of the hall. They kept crying out: 'Kill them! Kill them!

They are Nazis.' Some of the children in the hall began to cry and some in the mob called out to 'throw those brats out of the window.' They literally booted us out of the building and into the street and were now yelling: 'Run them out of town! Run them out of town!'"

Later, having escaped the mob, Brother Vassil contacted the zone servant, Charles Eberle, who immediately reported the incident to the Attorney General of the United States. The Federal Bureau of Investigation began looking into the matter the next day. Eventually, there was a court case, and Brother Vassil tells us: "After the trial, which was decided in our favor and to Jehovah's glory, Rockville Township placed a policeman to guard our Kingdom Hall each time we held a meeting so that another such incident could not occur. This time Satan's instrument to destroy our newly formed congregation and Kingdom Hall had failed.—Isa. 54:17."

This account is merely an example. There were many other incidents. For instance, in Connersville, Indiana, a lawyer of the Witnesses was beaten and driven from town. God's servants were enduring such violent persecution because they were adhering strictly to the Holy Scriptures and courageously maintained that their salvation and deliverance from foes and perils comes, not from any nation, but from God. Indeed, "salvation belongs to Jehovah."—Ps. 3:8; compare *American Standard Version.*

KINGDOM SCHOOLS

Compulsory flag salute in schools resulted in the expulsion of many students who were Jehovah's witnesses. However, the Watchtower Society aided true Christians to provide education for their children. As early as 1935 this was done by opening private "Kingdom Schools." At these, qualified teachers from among Jehovah's witnesses devoted their time and energy, instructing Witness children who had been expelled from public schools. God's people organized and financed these private schools in various places.

One of the Kingdom Schools was located in Lakewood, New Jersey. According to a former student there, C. W. Erlenmeyer, the Lakewood congregation's Kingdom Hall was on the first floor, as well as the school classroom, a kitchen and the dining area. Bedrooms for the girls were on the second floor, and those of the boys on the third. "Of course," says Brother Erlenmeyer, "most of us boarded right there and only went home on weekends, at the most. Those who lived farther away went home every second weekend, and

the last year of school, because of wartime gas rationing, we went home every third weekend."

With plenty of work to be done, a cook and a housekeeper were on hand. But the children had their assignments too—helping in the kitchen, washing and drying dishes, taking out the garbage, and so forth. There was a discussion of the daily Bible text at the breakfast table, and every school day began with a half-hour Bible study. So the children were fed spiritually. Furthermore, they had opportunities to use what they learned, in the field service on Saturdays and Sundays.

Another Kingdom School was established at Gates, Pennsylvania. Instructing there was Grace A. Estep, a public school teacher who had been dismissed because she would not conduct the pledge of allegiance and flag salute in her classroom. Sister Estep recalls the school's first year as a "tumultuous one," with every sort of "official" trying to find some reason to close it. She also states: "The schoolroom was often invaded by some official, school or otherwise, for the purpose of finding fault or adding further harassment. Additionally, patriotic fervor was not missing among many of the populace. A crowd gathered at one time with the purpose of bombing or burning the school, angrily remonstrating with the owner for having rented to us. But since the owner was a leading citizen of the town, and since they couldn't figure out how to bomb the school without bombing the barber shop [in the same building], they gave up the idea." Eventually, the student body increased, calling for kindergarten, eight grades of elementary school and four of high school.

How did Kingdom School students fare as far as their education was concerned? Lloyd Owen, who taught at the one in Saugus, Massachusetts, reports: "We used to give the achievement test to see how well we had been doing. Most of the time the students rated one half to a whole grade better than the grade they were supposed to be in. . . . We tested the students at least twice a year, and they persisted in having this very high rating."

A fine spirit prevailed among those involved with Kingdom Schools. "The friends were so very wonderful, always offering help in so many ways," says Sister Estep. "It was all a sort of community thing, the 'community' being everyone involved in any way with the Kingdom Schools. My heart swells with love and appreciation when I review all the marvelous things the dear friends did in those days, their love for Jehovah knowing no bounds. And though there was little money, they supplied the needed things to the limit of their time and strength."

SUPREME COURT REVERSES ITSELF

On June 8, 1942, by a vote of five to four, the United States Supreme Court ruled against Jehovah's witnesses in the license tax case *Jones* v. *Opelika*. Interestingly, however, besides their dissenting opinion, Justices Black, Douglas and Murphy recanted their votes in the 1940 *Gobitis* flag salute case. With that the Watchtower Society's lawyer filed an injunction suit in the United States District Court for the Southern District of West Virginia against the West Virginia State Board of Education. Why? To restrain the enforcement of the compulsory flag salute statute. A three-judge court unanimously decided in favor of Jehovah's witnesses, but the West Virginia State Board of Education appealed. On Flag Day, June 14, 1943, the Supreme Court of the United States reversed its position in the *Gobitis* case by holding (in *West Virginia State Board of Education* v. *Barnette*) that the school board did not have the right to expel from school and thus deny education to children of Jehovah's witnesses who would not salute the flag.

That decision reversed the holding of the Supreme Court in the *Gobitis* case. Though this did not end all problems associated with the Christian stand regarding the flag salute, Kingdom Schools no longer were necessary. Hence, for the first time in about eight years children of Jehovah's witnesses could return to the public schools.

'DEFENDING AND LEGALLY ESTABLISHING THE GOOD NEWS'

Jehovah's Christian witnesses, whether young or old, expect to be persecuted. After all, Jesus told his disciples: "You will be objects of hatred by all people on account of my name." (Matt. 10:22) "In fact," wrote Paul, "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) At times persecution has led to arrests of Christians on false charges—perhaps selling without a license or disturbing the peace. Statistics were not kept at first, but, in 1933, there were 268 arrests reported throughout the United States. By 1936 the number had risen to 1,149. Improperly, Jehovah's witnesses were classed as solicitors or itinerant merchants, rather than as proclaimers of the gospel.

Jehovah's witnesses did not suffer arrest, trial and imprisonment without a fight, however. They adopted a policy of appealing adverse decisions rendered in the courts. With Jehovah's aid they were able to 'defend and legally establish the good news.'—Phil. 1:7.

It would be impossible, in but a few pages, to restage the thrilling drama, to recreate the many scenes of valiant theocratic warfare as Jehovah's servants fought for liberty to preach. But we do well to begin with the raging "battle of New Jersey." The 'opening gun' was fired in 1928, when some of God's servants were arrested in South Amboy, New Jersey. But Plainfield became the center of the Catholic battlefield against the Witnesses in that state.

THE PLAINFIELD INCIDENT

In view of Plainfield's prominence in connection with the persecution of Jehovah's people, J. F. Rutherford decided to hold a public meeting there on the subject "Why Is Religious Intolerance Practiced in This Country Today?" For this special program on July 30, 1933, some fifty uninvited, unwanted and unneeded policemen moved in, supposedly to guard the theater. Doubtless they were there at the instance of the Catholic hierarchy, which was looking for a way to prevent the meeting and perhaps do away with the speaker.

Arriving at the theater, Brother Rutherford notes that behind the drapes the police have two machine guns, trained on him and the audience. He protests, but this does not budge the policemen or their weapons. They say they have been 'tipped off' that there is going to be a riot and they are present to maintain order. George Gangas says that during the entire talk the atmosphere was tense. Especially was he stirred by these statements, near the conclusion of Rutherford's talk:

"But shame upon the priests and clergymen who have connived at and caused the persecution of Jehovah's witnesses in order that they might keep the people in ignorance of the truth and thus shield themselves from exposure; shame upon those public officers who have been ready and willing to class Jehovah's witnesses as selfish peddlers and hawkers in order that they might serve their own selfish ends; shame upon the lawyers who practice upon the bench and before the bar, who because of fear of losing some personal advantage have side-stepped the issue and failed and refused to decide squarely the question as to whether or not men can be prevented from preaching the gospel of God's kingdom by the enactment and enforcement of municipal ordinances leveled against peddlers and hawkers."

Brother Gangas admits: "I was saying to myself: 'Now they will shoot him! Now they will arrest him!' But, as it is stated in the introduction of the booklet *Intolerance*, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'" (Ps. 34:7) Despite the trying situation, Brother Ruther-

ford's discourse was delivered without incident. It was received enthusiastically. So was the booklet *Intolerance,* published later and distributed widely.

A DICTATOR HEARS FROM THE WITNESSES

Not only in the United States were Jehovah's witnesses having a battle for freedom of speech and worship. In June of the so-called "Holy Year" of 1933 Adolf Hitler's regime seized the Watch Tower Society's property in Magdeburg and banned the activities of Jehovah's people in Germany as regards meetings and literature distribution, though the property was returned that October. On October 7, 1934, the Witnesses in Germany met in groups and, after solemn prayer, they dispatched a protest by telegram to officials of Hitler's government. However, God's servants in other lands did not stand by idly.

"At the service meeting one night in the year of 1934, we were asked to be at the meeting place at 9:00 a.m. Sunday for something special," recalls Gladys Bolton. "Everyone was excited! What could it be? Sunday morning the house was full. The speaker announced that congregations of Jehovah's witnesses world wide were meeting today in order to send cablegrams to Hitler, all at the same time, asking him to refrain from persecuting Jehovah's witnesses in Germany." After praying to Jehovah, each group sent the following cablegram: "Hitler Government, Berlin, Germany. Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your national party." The message was signed "JEHOVAH'S WITNESSES" and the city or town where the congregation was assembled was cited.

Those cablegrams caused quite a stir, even at some telegraph offices in the United States. "In Keysville, Virginia, as well as other places," says Melvin Winchester, "the telegraph operator almost fainted when the friends came in with the cable message."

How did the Nazi regime respond? Persecution of Jehovah's witnesses was intensified. But God's people in Germany and elsewhere had been prepared for the opposition and hardships ahead of them. At the right time, Jehovah saw to it that they received needed Scriptural counsel and encouragement. It had come late in the year 1933 by means of the *Watchtower* article "Fear Them Not." The enmity of the Roman Catholic Church was exposed, and the article warned that opposition might lead to the death of some faithful servants of God. But it urged God's people to continue bearing testimony to his name with boldness and joy, that they might have a part in the vindication of that holy name.

AIDS IN THEIR DEFENSE

For Christians those were faith-testing times. Of course, not every incident of overt opposition, or even every arrest, led to a court trial. But many times Jehovah's servants did find themselves in need of aid so that they might make a successful defense in the courts of the United States. To help Kingdom proclaimers, the Watchtower Society established a legal department at its headquarters in Brooklyn, New York.

Looking back, Robert E. Morgan recalls: "At our weekly service meetings we studied *Order of Trial* prepared by the Society, and endeavored to equip ourselves to deal with the police and judges who were constantly harassing us in the field service. Our service meetings would teach us how to respond when accosted by the police, what our rights as citizens were, and what procedures we must not fail to follow in order to establish a sound basis for legal action in defense of the good news in the event convictions would require our going to the appellate courts."

"Demonstrations in service meetings enacted procedure from time of arrest to the conclusion of trial and disposition of the case," recalls Ray C. Bopp, adding: "Servants in the congregation would act as prosecution and defense attorneys, and some 'trials' would last for weeks."

ARRESTED AND OFF TO JAIL

Legal aids provided by the Society and fine training at service meetings helped God's servants greatly. But for the rigors of life behind bars only Jehovah himself could strengthen his people. As Paul said, "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

Jehovah's Christian witnesses by the hundreds were arrested and jailed during the turbulent years of the 1930's and 1940's. Homer L. Rogers says this regarding legal problems encountered by Jehovah's people in one area: "The city of La Grange [Georgia] had framed an ordinance that forbade anyone calling at a home in La Grange to offer the householder any piece of printed matter. This was aimed at Jehovah's witnesses and was only enforced against Jehovah's witnesses." How could he be sure of this? The city's residents testified that all other printed matter was distributed freely in La Grange without hindrance from the authorities.

On May 17, 1936, 176 Witnesses were arrested for preaching in La Grange and were jailed. The next day the women were released, but 76 men were detained for fourteen days in the Troup County Prison and Stockade, four miles outside the city. The regular inmates there were chain-gang prisoners, who actually were shackled while working on roads from sunup to sundown. When the Witnesses were tried, they were pronounced guilty and fined one dollar each or thirty days in jail, according to C. E. Sillaway. Because the city attorney ordered the city clerk not to sign the bond on appeal by certiorari, the brothers lost their appeal rights and 57 returned to complete the thirty-day sentence in the stockade on May 28, 1937. Despite their innocence, these Witnesses now wore prison garb, two persons had to share one blanket during the cold nights, and they did hard labor on streets and elsewhere.

Many were the sufferings of these imprisoned ones. Yet, they also had opportunity to do good spiritually. Brother C. E. Sillaway writes: "Near the end of our thirty days my group and another, twelve in all, were assigned a colored cemetery, almost rural for isolation. Near midmorning a funeral procession came in the main gate and stopped while the undertaker approached us. It seemed that this family was too poor to pay the preacher his going fee for a funeral and they had had no sermon or prayer. Would one of us ministers say a few words? It was a privilege to tell the handful of people the true condition of the dead and the hope of a resurrection. They didn't mind the jail clothes."

Theresa Drake says that her first taste of intolerance against God's people was in the early 1930's when she was first arrested in Bergenfield, New Jersey. She continues: "I was first fingerprinted in Plainfield, New Jersey. It was in Plainfield where I was held overnight with 28 other sisters. We were held in a small cell and, with 29 of us there, this made it impossible to lie down to sleep. Finally, they took us to the gym in the same building and there they had mats for us to lie on. I remember one policeman opening the door and looking in at us and saying, 'Like sheep led to the slaughter.'"

Citing another case, Sister Drake writes: "In Perth Amboy we were arrested and held from 10 a.m. until 8 p.m. It was at this time that I met Brother Rutherford. He came to bail out 150 of us that were arrested. We were held in one big room at the courthouse. Outside, the people were taking our books and literature from our cars and throwing them all over the courthouse lawn. There were a half-dozen men that were in the rear of the courtroom that were waiting to get Brother Rutherford. They threatened him, but they never got the chance, for as we left the courthouse he was surrounded by us and then went quickly to a waiting car, not his usual one."

Of Ohio and West Virginia towns, Edna Bauer says: "Many of the friends would be arrested and taken to jail on fire trucks with sirens blowing, loudly calling attention to arrests being made." Often many would be jailed at once, and no consideration might be shown for age. For instance, Sister James W. Bennecoff recalls an incident in Columbia, South Carolina, "when 200 of us were put in jail, the youngest being six weeks old."

Conditions in jail could be quite distressing. Earl R. Dale remembers his unjust confinement as a Christian at Somersworth, New Hampshire, and writes: "I slept that night, or tried to. The prison was not too clean. At night there were some little creatures crawling over us and I did not like them, but they liked me." For preaching the good news at Caruthersville, Missouri, in 1941, Brother and Sister R. J. Adair were jailed for seventy-eight days. Sister Adair describes the place of her confinement as a "dungeon." Sister Adair's health was impaired during that incarceration. "It was not a pleasant thing to sleep on a concrete floor with a blanket and pillow for seventy-eight days," she admits. "But to stay faithful to Jehovah was the important thing."

Though Jehovah's witnesses in the United States were jailed often for preaching the Kingdom message, that did not still their lips. As prisoners they kept right on declaring the good news. For example, Dora Wadams had various opportunities to preach while in jail. Once, when news of the Witnesses' release circulated in a Newark, New Jersey, jail, this is her recollection of what happened: "One night when we were locked in our cells we heard prisoners around us saying: 'The Bible people are going to leave us tomorrow. This place will never be the same. They are just like angels sent to us.'"

THEIR DAY IN COURT

Jehovah's servants were ready to defend themselves and their God-given work if their arrests led to court trials. Sometimes they were not even represented by lawyers. For instance, back in 1938 Roland E. Collier, associated with the Orange, Massachusetts, congregation, obtained a permit to use a sound car in nearby Athol. He and another brother were in the sound car playing the record "Enemies" while other Kingdom publishers were preaching from door to door. Brother Collier was arrested and charged with going from house to house, although he had not done so on that

occasion. He tells us: "With interest we waited and prepared for the trial. I studied carefully the *Order of Trial* published by the Society for preparation for court trials. The day of the trial some brothers came into the courtroom to give me courage. I followed the proper court procedure outlined by the Society, even to the point of cross-examining the chief of police. When all the evidence was in after a complete court trial I was found not guilty and the newspaper carried a headline reading 'ORANGE MAN PREACHES WAY OUT OF JAIL.'"

Some lawyers who were not Jehovah's witnesses worked hard to defend God's people. Often, however, Witness lawyers represented their fellow believers in court. Among them was Victor Schmidt. His wife Mildred says, in part: "After the adverse decision by the United States Supreme Court in the flag case, there was what seemed like an avalanche of mobs and arrests that descended upon our brothers in so many places outside Cincinnati [Ohio]. It became necessary for me to drive my husband to these various places, as he did not drive. For a while there was a different place to go to almost daily. Therefore, I had to give up working with the pioneers. . . . Victor had great faith in Jehovah and this strengthened me to have like faith. As we would near these towns where he was to represent our brothers in court, he would have me pull off the road and he would pray to Jehovah to open the way for him to bring some help to our brothers, and also, if it was Jehovah's will, to kindly give us protection and to help us never to yield to the fear of men. Many are the times that we saw the evidence of the mighty power of Jehovah's angelic forces working in our behalf."

ON TO THE UNITED STATES SUPREME COURT

Various legal cases involving Jehovah's witnesses eventually reached the Supreme Court of the United States. One of these was *Lovell* v. *City of Griffin*. Though God's people often had been arrested for preaching the good news in Griffin, Georgia, on one occasion a number of them were placed under arrest for alleged violation of a city ordinance that forbade "the practice of distributing . . . literature of any kind, . . . without first obtaining written permission from the City Manager of the City of Griffin." Brother G. E. Fiske comments: "There were several brothers over six feet tall and the officials asked if they would be willing to let them pick one to represent the group, and our overseers were willing. So they picked a small, slim sister because they thought she would be easy prey. But she [Alma Lovell] had studied the *Order of Trial* . . . Not one of the men had prepared as this little sister had, and when the case came up for trial, she spoke to the court for over an hour, giving a wonderful witness. However, the judge was not even interested and he had his feet up on the desk. When she sat down, the judge took his feet down and said, 'Are you through?' She said, 'Yes, Your Honor.' Then he pronounced them all guilty. The Society's lawyer immediately appealed the case." On March 28, 1938, the Supreme Court unanimously held that the ordinance in question was invalid on its face.

While engaging in the Kingdom-preaching work on April 26, 1938, Christian witness Newton Cantwell was arrested with his two minor sons while playing the phonograph record "Enemies" and distributing the book of the same name. The case was carried into Connecticut courts on the complaint of two Roman Catholics. Involved were an alleged breach of the peace and also supposed violation of a Connecticut statute prohibiting the solicitation of donations to charities or a religious cause without approval of the secretary of the state's public welfare council. Convictions followed in Connecticut courts, and R. D. Cantwell writes: "The case was appealed by the Society and went to the United States Supreme Court . . . the conviction was reversed and the Connecticut statute requiring a permit to offer religious literature for sale, or accepting donations for a religious cause, was found to be unconstitutional as applied to Jehovah's witnesses. Another victory for Jehovah's people!"

But Jehovah's witnesses lost an important case in the United States Supreme Court by a five-to-four decision on June 8, 1942. It was *Jones* v. *City of Opelika*. This case involved magazine street work and raised the question of whether Rosco Jones was properly found guilty of violating an Opelika, Alabama, ordinance for "selling books" without having obtained a license and paying the required tax.

A "FIELD DAY" FOR GOD'S PEOPLE

Then came May 3, 1943. It could well be called a "field day" for Jehovah's witnesses. Why? Because twelve out of thirteen cases were then decided in their favor. Outstanding was *Murdock* v. *Pennsylvania*, a license tax case. This decision of the United States Supreme Court reversed its own position in the case of *Jones* v. *City of Opelika*. In the *Murdock* decision the Court held: "It is contended, however, that the fact that the license tax can suppress or control this activity is unimportant if it does not do so. But that is

to disregard the nature of this tax. It is a license tax —a flat tax imposed on the exercise of a privilege granted by the Bill of Rights. A state may not impose a charge for the enjoyment of a right granted by the federal constitution." Concerning the *Jones* case, it was said: "The judgment in *Jones* v. *Opelika* has this day been vacated. Freed from that controlling precedent, we can restore to their high, constitutional position the liberties of itinerant evangelists who disseminate their religious beliefs and the tenets of their faith through distribution of literature." The favorable *Murdock* decision did away with the flood in regard to license tax cases involving Jehovah's people.

Their efforts have had an effect on the law. Fittingly, it has been said: "It is plain that present constitutional guaranties of personal liberty, as authoritatively interpreted by the United States Supreme Court, are far broader than they were before the spring of 1938; and that most of this enlargement is to be found in the thirty-one Jehovah's Witnesses cases (sixteen deciding opinions) of which *Lovell v. City of Griffin* was the first. If 'the blood of the martyrs is the seed of the Church,' what is the debt of Constitutional Law to the militant persistency—or perhaps I should say devotion —of this strange group?"—*Minnesota Law Review*, Vol. 28, No. 4, Mar., 1944, p. 246.

VIOLENT MOBS FAIL TO SILENCE PRAISERS OF JEHOVAH

While Jehovah's witnesses were waging legal battles for freedom of worship and their right to preach the good news, in the field they sometimes came face to face with violent mobs. This was not without parallel, however, for Jesus Christ himself had experiences of that kind. (Luke 4:28-30; John 8:59; 10:31-39) Faithful Stephen suffered martyrdom at the hands of an angry crowd.—Acts 6:8-12; 7:54-8:1.

The worldwide Christian convention held on June 23-25, 1939, was viewed by hoodlums as an opportunity to harass God's people. Direct wire connections linked New York city, the key city, with other assembly locations in the United States, Canada, the British Isles, Australia and Hawaii. While J. F. Rutherford's discourse "Government and Peace" was being advertised, Jehovah's servants learned that Catholic Action groups planned to prevent the public meeting on June 25. So, God's people were ready for trouble. Blosco Muscariello tells us: "Like Nehemiah raising the wall of Jerusalem and supplying his men with both instruments to build and instruments to fight (Neh. 4:15-22), we were so armed. . . . Some of us young men received special instructions as ushers. Each was supplied with a sturdy cane to be used in the event of any interference during the main talk." But R. D. Cantwell adds: "We were instructed not to use it unless it was a matter of being cornered in final defense."

Though it was not known generally, Brother Rutherford was in poor health when he ascended the platform at Madison Square Garden in New York city that Sunday afternoon, June 25, 1939. Soon the talk was under way. Among the latecomers were about 500 followers of Roman Catholic cleric Charles E. Coughlin, renowned "radio priest" of the 1930's, to whose regular broadcasts millions listened. Since the lower level of the auditorium had been reserved and filled with the Witnesses, Coughlin's followers, including priests, had to occupy a top section of the balcony behind the speaker.

"There was no smoking elsewhere in the auditorium," wrote a *Consolation* correspondent, "but eighteen minutes after the discourse began one man to the left front in this crowd lit a cigarette, and then another to the right front lit one; then the electric lights in this section only were blinked, and then in this one section only there were boolngs, screams and catcalls." "I sat tense," says Sister Edward Broad, "waiting for the confusion to spread all over the Garden. But as a few moments passed I saw that the trouble was confined to a group directly behind the speaker. 'What will he do?' I wondered. It seemed impossible for anyone to keep on speaking with things being thrown down on the platform and not knowing at any moment when the microphone might be taken away." Esther Allen recalls that "wild howling and expressions of 'Heil Hitler!' 'Viva Franco!' and 'Kill that damn Rutherford!' filled the air."

Would ailing Brother Rutherford yield to those violent foes? "The louder they yelled to drown out the speaker's voice, the stronger Judge Rutherford's voice became," says Sister A. F. Laupert. Aleck Bangle remarks: "The Society's president did not become afraid but courageously said: 'Note today the Nazis and Catholics would like to break up this meeting, but by God's grace cannot do it.'" "That was the opportunity we needed to break into heartfelt applause, giving the speaker our enthusiastic support," writes Roger Morgan, adding: "Brother Rutherford held his ground to the end of the hour. We later thrilled every time we played recordings of that lecture in the homes of the people."

C. H. Lyon tells us: "The attendants did their work well. A couple of the more obstreperous Coughlinites were rapped on the head with a cane, and all of them were unceremoniously hurled down the ramps and out

of the auditorium. One of the Coughlinites rated some publicity in a daily tabloid the next morning, as they printed a picture of him with his head wrapped, as with a turban."

Three Witness ushers were arrested and charged with "assault." They were tried before three judges (two Roman Catholics and a Jew) of the Special Sessions Court of the City of New York on October 23 and 24, 1939. In court it was shown that the attendants had gone into the section of Madison Square Garden where the disturbance broke out in order to remove the disturbers. When the rioters attacked the ushers, they resisted and dealt firmly with some of the radical group. Witnesses for the prosecution made many contradictory statements. Not only did the court acquit the three ushers. It also found that the Witness attendants had acted within their rights.

WORLD WAR FANS THE FLAMES OF VIOLENCE

Mob violence had erupted at the 1939 assembly of Jehovah's witnesses. But the flames of violence against them were yet to be fanned to greater intensity as the world went to war. It would be late in 1941 before the United States would declare war on Germany, Italy and Japan, but the spirit of nationalism was strong throughout the country long before that.

During these early months of World War II, Jehovah God made an outstanding provision for his people. In its issue of November 1, 1939, the English *Watchtower* carried an article entitled "Neutrality." For a caption text it had these words of Jesus Christ concerning his disciples: "They are not of the world, even as I am not of the world." (John 17:16, *King James Version*) That Scriptural study of Christian neutrality, coming when it did, prepared Jehovah's witnesses in advance for the hard times ahead.

THREAT OF ARSON AT KINGDOM FARM

Kingdom Farm, near South Lansing, New York, served well in furnishing members of the Society's headquarters staff with fruit, vegetables, meat, milk and cheese. David Abbuhl was working at Kingdom Farm when its peace and serenity were disrupted back in 1940. "On the eve of Flag Day, June 14, 1940," says Brother Abbuhl, "we were put wise by an old fellow who would daily pass by on his way to buy his whiskey at the tavern in South Lansing to a plan by the townspeople and those of the American Legion to burn down all our buildings and wreck our machinery." The sheriff was notified.

Finally the enemy was on the scene. John Bogard, who was then the farm servant, once gave this graphic account of the trouble: "About six o'clock in the evening the gangs started to gather, one car after another, until there were thirty or forty carloads. The sheriff and his men arrived and began stopping the car drivers and examining their licenses and warning them against any move against Kingdom Farm. They kept driving back and forth along the highway fronting our property till late into the night, but the presence of the police kept them on the highway and frustrated their plan to destroy the farm. It was a most exciting night for all of us there on the farm, but we were reminded vividly of Jesus' assurance to his followers: 'You will be objects of hatred by all people because of my name. And yet not a hair of your heads will by any means perish.'—Luke 21:17, 18."

So it was that this threatened attack and premeditated arson were averted. An estimated 1,000 cars, carrying possibly 4,000 men, had come from all sectors of western New York state to destroy the Society's Kingdom Farm property—but to no avail. Says Kathryn Bogard: "Their purpose failed, and some of the very people who made up the mob are now Witnesses themselves, yes, even in the full-time ministry!"

VIOLENCE ERUPTS AT LITCHFIELD

About the same time that Kingdom Farm had been the object of threatened assault and arson, trouble flared up against Jehovah's witnesses in Litchfield, Illinois. "In some way the troublemakers in Litchfield got wind of our plans so that when we did go in to work the town they were ready for us," recalls Clarence S. Huzzey. "The local priest rang the church bells as a signal and they began rounding up the brothers—taking them to the local jail. Some of the brothers were badly beaten and the mob even threatened to burn down the jail. Some of the mobsters located the cars of the brothers and began demolishing them—reducing them to rubble."

Walter R. Wissman says: "After being beaten by the mob the brothers were herded into the local jail by the state highway patrol for their own protection. One brother, Charles Cervenka, was knocked to the ground when he refused to salute the flag, the flag was pushed into his face, and he was severely kicked and beaten about his head and body. He was the most severely injured of the brothers and he never quite recovered from the beating. He died a few years later. He said later that as he was being beaten he thought

to himself that he was so glad this happened to him and not to one of the newer brothers because he knew that he could take it, while perhaps a newer one would have weakened and compromised."

"The town of Litchfield was very proud of its accomplishment," Brother Wissman recalls. "In fact, a number of years later, along in the 1950's, Litchfield had a centennial celebration with floats depicting the outstanding events in the city's hundred-year history. One of these floats was in commemoration of the mobbing of Jehovah's witnesses in 1940. The town officials considered that this was a memorable event in their history. May Jehovah reward them!"

UNHEEDED PLEAS

So serious and numerous were the violent attacks upon Jehovah's witnesses that United States Solicitor General Francis Biddle and Mrs. Eleanor Roosevelt (wife of President Franklin D. Roosevelt) made public appeals for the discontinuance of such actions. In fact, on June 16, 1940, the very day of the Litchfield incident, during a coast-to-coast radio broadcast over the network of the National Broadcasting Company, Biddle stated:

"Jehovah's witnesses have been repeatedly set upon and beaten. They had committed no crime; but the mob adjudged they had, and meted out mob punishment. The Attorney General has ordered an immediate investigation of these outrages.

"The people must be alert and watchful, and above all cool and sane. Since mob violence will make the government's task infinitely more difficult, it will not be tolerated. We shall not defeat the Nazi evil by emulating its methods."

But such pleas did not stem the tide of hostility against Jehovah's witnesses.

CHRISTIAN GATHERINGS DISRUPTED

During those turbulent years, Christians in the United States sometimes were assaulted while gathered peacefully for Bible instruction. That happened, for example, in Saco, Maine, during 1940. While Jehovah's witnesses were in their second-floor Kingdom Hall there preparing to present a recorded Bible lecture on one occasion, a mob of 1,500 to 1,700 formed, according to Harold B. Duncan. He clearly recalls that a priest was with them, sitting in a car in front of the hall. "The fellow in the [adjacent] radio repair shop turned on every radio he could to full volume so as to drown out the talk," says Brother Duncan, adding: "Then the mob started stoning the windows. The police in plain clothes with flashlights pointed the light beams on the windows to stone out. The police station was only a block and a half away. I went there twice and informed them of what was happening. They said, 'When you people salute the American flag, we'll give you help!' The mob stoned 70 [small windowpanes] out of the hall and a stone as large as my fist just missed Sister Gertrude Bob's head and took a corner of the plastered wall out."

Mob violence also erupted during the 1942 assembly in Klamath Falls, Oregon. According to Don Milford, mobsters cut the telephone wires bringing a discourse from another convention city, but a brother having a copy of the talk immediately took over and the program went on. Finally, the mob broke into the hall. The Witnesses defended themselves and when the door was closed again, one attacker—"a large powerful man"—lay unconscious inside the building. He was a police officer and his picture was taken with his badge alongside his face. "We called the Red Cross," says Brother Milford, "and they sent in two women with a stretcher and took him out. He was later heard to say, 'I didn't think they would fight.'" The police refused to aid the Witnesses, and it was over four hours before the mob was dispersed by the state militia.

ASSAULTS DURING MAGAZINE STREET WORK

While policemen in some localities failed to protect Jehovah's witnesses, that certainly was not invariably true. For instance, as he did magazine street work in Tulsa, Oklahoma, years ago, L. I. Payne noticed that a policeman always was within sight. "So," says Brother Payne, "one day I asked him why he was always so close by. His remark was to the effect that even though he had a large territory to cover, he would be in that vicinity because he was not going to let anyone run me off or beat me up. He had read how the little towns were treating the Witnesses and could not see why anyone would want to hinder this work."

As it is, Jehovah's servants often were assaulted by violent mobs as they engaged in witnessing on the streets with *The Watchtower* and *Consolation*. For example, George L. McKee says that week after week in one Oklahoma community mobs ranging from 100 to well over 1,000 infuriated men assailed Witnesses engaged in magazine street work. The mayor, chief of police and other officials would provide no protection. According to Brother McKee, generally the mobsters were led by a prominent physician and

leader of the American Legion, a cousin of Belle Starr, notorious woman bandit. First, drunken henchmen started a disturbance. Then came the mob, armed with pool sticks, clubs, knives, meat cleavers and guns. Their object? To run the Witnesses out of town. But each Saturday, Kingdom proclaimers determined in advance how long they were going to engage in street work and, though the mob would gather quickly, they were successful in completing the allotted time. Many magazines were placed with shoppers.

One Saturday about fifteen Witnesses were accosted. "We realized we would have to rely upon Jehovah God and good judgment to escape with our very lives," says Brother McKee, continuing: "Without as much as a warning, they began to attack three of us brothers with their knives and clubs. . . . With our broken arms, cracked skulls and other injuries, we went to four different doctors in the community, but all refused to give the treatment we needed. We had to travel to a community fifty miles away for the services of a sympathetic doctor. Bruises and feelings soon healed and we were back on the street corner on the following Saturday with the good news of the Kingdom. This spirit prevailed throughout all the troublesome times we had in the heat of persecution."

FURY AT CONNERSVILLE

Notable among acts of mob violence were incidents that occurred in 1940 at Connersville, Indiana. Certain Christian women on trial there were falsely charged with "riotous conspiracy." As Brother Rainbow, a zone servant, and Victor and Mildred Schmidt left the courthouse on the trial's first day, about twenty men lunged at their car, threatened them with death and tried to overturn the vehicle.

On the trial's final day, the prosecuting attorney used his arguing time more for inciting to riot, sometimes speaking directly to armed men in the building. About 9:00 p.m. the verdict came—"Guilty." Then a storm of violence broke loose. Sister Schmidt says that she and her husband Victor, who was one of the lawyers handling the case, along with two other brothers, were cut off from the other Witnesses and were accosted by a mob of from two to three hundred. She tells us:

"Almost immediately, a barrage of all kinds of fruit, vegetables and eggs began bombarding us. We were told later that the mobsters had unloaded a whole truckload of these items on us.

"We tried to run to our car, but were headed off and pushed to the highway leading out of the city.

Then the mob rushed at us, striking the brothers and hitting me in the back, causing a whiplash effect. By now, a storm had broken in all its fury. The rain was coming in torrents and the wind was lashing furiously. However, the fury of the elements was insignificant in comparison with the fury of this demon-crazed mob. Because of the storm, many took to their cars and drove alongside of us, yelling and cursing us and always including Jehovah's name in their cursings. Oh, how that pierced our hearts!

"But in spite of the storm, it seemed as though there were at least a hundred men on foot pressing down on us. Once a carload of friends driven by Sister Jacoby (now Sister Crain) from Springfield, Ohio, tried to rescue us, but the mob nearly upset the car and kicked it and tore at its doors. This brought more blows upon us as the mobsters pulled us away from the car. The friends were forced to drive on without us. As we were driven on and the storm continued unabated, the mobsters kept yelling and chanting: 'Throw them in the river! Throw them in the river!' This unceasing chant struck terror into my heart and as we approached the bridge to cross the river the chant suddenly stopped. Soon we were actually across the bridge. It was as though Jehovah's angels had blinded the mob as to where we were! I thought, 'Oh, Jehovah, thank you!'

"Then the big burly mobsters began striking the brothers again. How hard it was to see someone you love being struck! Each time they struck Victor, he staggered, but never fell. These blows were blows of horror to me . . .

"Time after time they approached me from the back and would give me that quick whiplashing push. Finally, we were separated from the two brothers and as we walked locked arm in arm, Victor said: 'We haven't suffered as much as Paul. We haven't resisted unto the shedding of blood.' [Compare Hebrews 12:4.]

"It was very dark and getting late (I learned later, about 11:00 p.m.). We were beyond the city limits and near exhaustion when suddenly a car stopped very close to us. A familiar voice said: 'Quick! Get in!' Oh, here was that fine young pioneer lad, Ray Franz, rescuing us from this violent mob! . . .

"Here again, we all felt that Jehovah's angels had blinded the enemy from seeing us enter the car. Here in the car safe from the mob were dear Brother Rainbow and his wife and three others. Somehow, that little car made room for all eight of us. We all felt that Jehovah's angels had prevented the enemy from seeing us enter the car. The mob was still

violently incensed against us, with no indication of releasing us. It seemed as though Jehovah with his loving arms had reached down and rescued us! We later learned that after the two brothers were cut off from us they had found refuge in a haystack until some brothers found them early in the morning. One of the brothers had been severely hurt by an object thrown at him.

"We arrived home about 2:00 a.m. drenched and cold, as the storm had ended a heat wave and ushered in cold air. Our brothers and sisters ministered unto us, even closing five open wounds on Victor's face. How thankful we were to be in the loving care of our dear brothers!"

Despite such severe experiences, however, Jehovah upholds and strengthens his servants. "So," remarks Sister Schmidt, "here we had undergone another kind of trial which Jehovah had mercifully helped us to bear and to 'let endurance have its work complete.'" —Jas. 1:4.

OTHER ACTS OF MOB BRUTALITY

Many were the acts of mob violence having Jehovah's witnesses as their targets. In December 1942 at Winnsboro, Texas, a number of Jehovah's witnesses were accosted by a mob while doing magazine street work. Among the Witnesses was O. L. Pillars, servant to the brethren (circuit overseer). As the mobsters approached, the Witnesses concluded that street work could not be done under such circumstances. So they began walking toward their car. "In the middle of the main street, in his sound car, was the Baptist preacher, C. C. Phillips," recalls Brother Pillars. "He had been preaching about Christ and his being crucified, but as soon as he saw us he changed his sermon. He started ranting and raving about how Jehovah's witnesses would not salute the flag. He told how he would be happy to die for Old Glory and that anyone not saluting the flag should be run out of town. As we passed his truck, we looked ahead to see another mob coming toward us. Soon they closed in on us and held us until the city marshal appeared and arrested us."

Later, the mob entered the office of the marshal, who made no attempt to protect the Witnesses. They were seized by the mobsters. In the street, Brother Pillars, for one, was being pummeled with fists. "At this time," says Brother Pillars, "I experienced the most unusual help. I was taking a terrible beating. Blood was gushing from my nose, face and mouth, but I felt little or no pain. Even at that time I marveled at this fact and felt it to be a manifestation of angelic help. . . . To me it explained how our German brothers had faithfully endured the heat of Nazi persecution without wavering."

Brother Pillars was repeatedly beaten into unconsciousness, then revived and beaten again. Finally, unable to bring him to, the mobsters soaked him with cold water and tried to make him salute a two- by four-inch flag, according to him, "the only flag these great 'patriots' could find." As they held it up, they would also hold up his arm, but he let his hand droop down, showing he would not salute. Soon they had a rope around his neck, jerked him to the ground and dragged him to the jail. Dimly he heard them say: "Let's go ahead and hang him. Then we'll be rid of those Witnesses forever." Not long thereafter, they tried just that. Brother Pillars writes: "They put the new one-half-inch hemp rope around my neck, tying the hangman's noose behind the ear, and dragged me into the street. Next the rope was thrown over a pipe that extended from the building. Four or five mobsters began pulling on the rope. As I was lifted off the ground, the rope tightened and I lost consciousness."

The next thing Brother Pillars knew, he was back in the unheated jail. A doctor examined him and said: "If you want this boy to live, you had better get him to the hospital, as he has lost a lot of blood and his eyes have dilated." To this the marshal retorted: "He's the most stubborn devil I have ever seen." "How those words encouraged me," remarks Brother Pillars, "for they assured me I had not compromised!"

After the doctor left, the mobsters filed through the cold, unlit jail. They struck matches to see Brother Pillars' face, and he heard them ask: "Is he dead yet?" Someone replied: "No, but he's going to die." Chilled to the bone and soaking wet, Brother Pillars tried to keep from shivering, hoping they would think he had died. Finally, they left and all was quiet. Eventually the door opened, the Texas State Police entered and Brother Pillars was taken by ambulance to the Pittsburg, Texas, hospital. He had been at the mob's mercy for six hours. But what had happened when they hung him? Why was he still alive? "I found out those answers late the next day," remarks Brother Pillars, adding:

"Into my prison ward at the Pittsburg hospital where I was recuperating came Brother Tom Williams. He was a local attorney from Sulphur Springs and a real fighter for righteousness. He had endeavored to locate me with no success until he threatened to sue the town. Then they revealed I was in the hospital.

How very good it was to see a brother's face! He then told me that it was all over town—I had been hung but the rope broke!

"Later, when the F.B.I. made an official investigation and this led to a grand jury inquiry, a group of Pentecostal men were willing to testify. They said: 'Today it is Jehovah's witnesses. Tomorrow it will be us!' When they described the hanging, they said: 'We saw him dangling on the rope. Then it broke. When we saw the rope break, we knew it was the Lord that broke it.' "

The marshal and other officials fled across the state line. Hence, they never were put on trial. Brother Pillars recuperated and returned to his work as servant to the brethren in that area.

ENDURING BRUTAL PERSECUTION

"I could never endure such brutal persecution!" you may exclaim. No, not in your own strength. But Jehovah can make you strong if you avail yourself of his provisions for spiritual upbuilding now. The paramount reason for the persecution is connected with the issue of universal sovereignty. In effect, Satan challenged God, claiming that no human would remain faithful to Jehovah under test by the Devil. What a privilege it is to maintain integrity to God, thus proving Satan a liar and supporting Jehovah's side of the issue!—Job 1:1–2:10; Prov. 27:11.

In the years since those turbulent days of many mob attacks upon Jehovah's witnesses in the United States, God's people have become increasingly aware of their need to depend fully upon Jehovah. While they will defend themselves and their loved ones in harmony with Christian principles, they do not arm themselves with deadly weapons in anticipation of attack. (Matt. 26:51, 52; 2 Tim. 2:24) Rather, they recognize that 'the weapons of their warfare are not fleshly.'—2 Cor. 10:4; see *The Watchtower*, June 1, 1968, pages 345-350.

THEOCRATIC ASSEMBLY IN SAINT LOUIS

Humanity was in the throes of World War II and persecution was raging against God's people. But 'Jehovah of armies was with them.' (Ps. 46:1, 7) He saw to it that they were amply provided with good things in a spiritual way. Very noteworthy along these lines was the Theocratic Assembly of Jehovah's Witnesses at Saint Louis, Missouri, August 6-10, 1941.

Jehovah's servants were eager to be present for that assembly. So, many of them were on the road, bound for Saint Louis. "We soon learned," says Sister A. L. McCreery, "that all the Witnesses put a magazine [*The Watchtower* or *Consolation*] in the car window to identify themselves; so we did too. The whole trip was one of waving to total strangers that passed us by, but we knew they were our brothers by their smiles and waves."

Despite pressure from Catholic Action and the Veterans of Foreign Wars, the management of The Arena refused to cancel the contract for its use by Jehovah's witnesses. However, the Catholic churches circulated propaganda that caused many householders to cancel rooms they were going to rent to God's people. "Nuns went from door to door telling people not to rent their rooms to Jehovah's witnesses," says Robert E. Rainer. Hence, upon arrival in Saint Louis, "so many Witnesses were without rooming accommodations that it was necessary to have mattresses made and stuffed so they could sleep there on the Arena grounds," according to Margaret J. Rogers.

Concerning the problem of rooming accommodations, Brother and Sister G. J. Janssen state: "During the convention a picture appeared in the newspaper of a Witness mother and her child sleeping at night on the lawn at the convention grounds. That did it. The local residents, more soft-hearted than their false teachers, began to call the rooming department to say that their extra rooms were available to the Witnesses." Before long, rooms were being offered by telegrams, telephone calls, letters, personal calls and other means. Kingdom publishers were even stopped on the streets by people who offered them accommodations.

Some Witnesses, on arriving, headed for the Theocratic Trailer City. It grew until the site was teeming with 677 trailers, 1,824 tents, 100 cars with sleepers, 99 trucks and 3 buses—and a population of 15,526. "It was immense," remarks Edna Gorra, who also says: "Streets were named and there were washing facilities, proper bathroom facilities, and so forth. It was a wonderful sight to behold—people from different states living in their trailers, tents and buses, all in one accord."

SOME PROGRAM HIGHLIGHTS

Spiritually rewarding indeed was the convention program. For instance, Hazel Burford, now a missionary in Panama, remarks: "There we thrilled to have clarified for us the issue of the universal domination of Jehovah as Supreme Sovereign and how that involved the integrity of Jehovah's servants. . . . We realized more clearly than ever before why Jehovah was permitting such intense persecution of his people world

wide." In his talk entitled "Integrity," Brother Rutherford pointed out that the question Satan raised in Job's day was, "Can Jehovah put men on earth who, under the most severe test, will prove faithful and true to God?" Yet, it was shown, the primary issue was that of universal domination. Among other things, the speaker urged his listeners to be wholly and unreservedly devoted to The Theocratic Government by Christ Jesus, knowing that it shall vindicate Jehovah's name and bring deliverance to all who love righteousness and serve Jehovah.

There was a convention feature that especially touched the hearts of assembly delegates. Sunday, August 10, 1941, was "Children's Day" at the Saint Louis convention. Early that morning a baptismal discourse was given and 3,903 persons were immersed, among them 1,357 children. But for children—and adults too—that day was very special. "All children of consecrated parents between the ages of 5 and 18 and having reserved seat tickets will assemble in the main arena directly in front of platform," said the printed program. Brother Rutherford's discourse "Children of the King" was scheduled for 11:00 a.m.

By then the convention audience had become a tremendous throng of 115,000. Directly in front of the speaker's platform and in the box seats all around it was an extraordinary audience—all children between five and eighteen years of age. As Brother Rutherford stepped on the platform, the youngsters cheered and clapped. He waved his handkerchief and thousands of young hands waved back. Soon he strode to the front of the platform, literally beaming at the sight.

J. F. Rutherford had much to say to all those youngsters and the thousands of others in that vast audience. For instance, Dorothy Wilkes states: "The hope of paradise conditions on the earth became very real to us as Brother Rutherford remarked, in effect, that 'the estates you saw along the way to the assembly were nothing compared to what you are going to have!'" And Neal L. Callaway, who was one of the youngsters in the audience that day, once wrote: ". . . after concluding his talk, the Society's president said: 'I have a question to propound to each of you. All of you who have agreed to do the will of God and have taken your stand on the side of the Theocratic Government by Christ Jesus, and who have agreed to obey God and His King, please STAND UP!'

"We arose as one body. 'Behold,' exclaimed the Society's president, 'more than 15,000 new witnesses to the Kingdom!' After long applause he said: 'All of you who will do what you can to tell others about God's kingdom and its attending blessings please say Aye!' Then came a thunder of 'Aye' from 15,000 children on their feet.

"And then the Society's president said: 'If you had an instrument in your hands that you could use to the honor of Jehovah's name, would you be diligent to use it?' We answered 'Yes!' 'Then be seated, and I will tell you about that instrument. The Lord has made possible the preparation of this book as a message for you. The title of this book is "Children."' What tremendous applause followed!" A free copy of the new book *Children*, written by Brother Rutherford, was given to each child seated in the special sections of The Arena and the trailer camp.

Many who were present for that grand occasion as mere children continued to progress, observes George D. Caron. "They became pioneers, entered Gilead School and took up missionary assignments, went to Bethel, and otherwise advanced with the organization. Today they are the backbone and strength in many congregations throughout the world."

On Sunday afternoon, August 10, 1941, ailing J. F. Rutherford spoke to the convention audience for the last time. He did so extemporaneously, without notes, for about forty-five minutes.

He made some very significant remarks about leadership of Jehovah's people, saying: "I want to let any strangers here know what you think about a man being your leader, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man, a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes. [Unanimous NO]

"If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes. [Unanimous YES]

"Well, you don't have to have me as an earthly leader to get a crowd like that to work; that kind of a class of people would fight the Devil with a Missouri elm club, and they are fighting with the sword of the spirit, which is more effective."

Repeatedly during this final talk, Brother Rutherford urged his listeners to carry forward the work of preaching the Kingdom message.

CLOSING DAYS AT BETH-SARIM

By November Brother Rutherford's critical illness had gained ground and he was compelled to have an operation at Elkhart, Indiana. Thereafter he expressed a desire to go to California. So he was taken to a

San Diego residence known as "Beth-Sarim." For some time it was apparent to his associates and the best medical experts that he could not recover.

Briefly it may be said that Brother Rutherford had a severe case of pneumonia after his release from unjust imprisonment during 1918-1919 because of his faithfulness to Jehovah. Thereafter he had only one good lung. It was virtually impossible for him to remain in Brooklyn, New York, during the winter and still carry out his duties as the Society's president. In the 1920's he went to San Diego under a doctor's treatment. The climate there was exceptionally good and the doctor urged him to spend as much time as possible in San Diego. That is what Rutherford did ultimately.

In time, a direct contribution was made for the purpose of constructing a house in San Diego for Brother Rutherford's use. It was not built at the expense of the Watch Tower Society. Concerning this property, the 1939 book *Salvation* stated: "At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim."

Sister Hazel Burford was one of the nurses who cared for Brother Rutherford during his final illness at Beth-Sarim, where he was taken in November 1941. She tells us: "We had the interesting times, for he got to where he would sleep all day and then all night long he was busy with the Society's business and kept us on the move." One morning about the middle of December three brothers, including Brother Knorr, arrived from Brooklyn. Sister Burford recalls: "They spent several days with him going over the annual report for the *Yearbook* and other organizational matters. After their departure, Brother Rutherford continued to weaken and, about three weeks later, on Thursday, January 8, 1942, he faithfully finished his earthly course and graduated into fuller service privileges in the courts of his heavenly Father." Later that day the news was sent to the Brooklyn headquarters by long-distance telephone at 5:15 p.m.

How was news of J. F. Rutherford's death received at Brooklyn Bethel? "I will never forget the day we learned of Brother Rutherford's passing," comments William A. Elrod. "The announcement was brief. There were no speeches."

A SMOOTH TRANSITION

Thursday, January 8, 1942, marked the end of the earthly life of seventy-two-year-old Joseph Franklin Rutherford. For twenty-five years he had been president of the Watch Tower Society. When the Society's first president, Charles Taze Russell, died in 1916, the Bible Students were shocked and many wondered how they could carry on in God's service. Furthermore, selfish men sought control of the Society and this posed problems for some time, though their opposition and schemes were completely overcome through divine aid. The death of J. F. Rutherford did not have such effects, however. Of course, foes of God's people thought that the work of Jehovah's witnesses would grind to a stop, but they were mistaken. "The theocratic organization proceeded without a halt or a stumble," remarks Grant Suiter.

On January 13, 1942, all board members of the Pennsylvania and New York corporations used by God's people met jointly at Brooklyn Bethel. Several days earlier, the Society's vice-president, Nathan H. Knorr, had asked that they earnestly seek divine wisdom by prayer and meditation, and this they did. Their joint meeting was opened by prayer for Jehovah's guidance, and after careful consideration Brother Knorr was nominated and unanimously elected president of the Society. "No one that I knew about even questioned the appointment of Brother Knorr," says C. W. Barber, "and everyone was determined to stand shoulder to shoulder supporting him and proving our devotion to Jehovah's organization. There was complete unity also among all the directors of the Society." Many telegrams and letters were received showing that Jehovah's servants world wide were unified and determined to carry on with the preaching work.

Nathan Homer Knorr was born at Bethlehem, Pennsylvania, in 1905, of American-born parents. When he was sixteen years old, he became associated with the Allentown congregation of Bible Students, and in 1922 attended the Cedar Point convention, where he made up his mind to resign from membership in the Reformed Church. An opportunity to be immersed in water to symbolize the dedication of his life to Jehovah God came on July 4, 1923, while Frederick W. Franz, from Brooklyn Bethel, was visiting the Allentown congregation. Brother Fred Franz delivered the baptismal discourse, and eighteen-year-old Nathan H. Knorr was among the individuals baptized that day in the Little Lehigh River. This has always been a joyful day to remember, and what a pleasure it has been for Brother Knorr to be privileged to work side by side with Brother Fred Franz for over fifty-one years now!

About two months later, on September 6, 1923, Brother Knorr became a member of the Brooklyn Bethel family. C. W. Barber recalls: "The noontime that he arrived, upon coming home for lunch, we

saw a young brother busy putting his clothes and things into one of the dressers in room A-9. Not knowing that a change had been made and that he was taking the place of a brother that had been moved to WBBR on Staten Island, a few words of remonstration followed. 'What are you doing here?' 'We've got enough in this room already and it's too crowded.' We figured one more in the room was too much, but things calmed down, and the young brother turned out to be none other than Brother N. H. Knorr. Not exactly a suitable welcome, but we often enjoyed talking about this situation years later and laughed heartily. Right from the start it was evident that he had not come to Bethel to do anything else but apply himself to the work at hand. He applied himself vigorously in the shipping department and made rapid progress in handling responsibilities and doing whatever he was asked to do."

Later he served on the dispatch desk at the Society's printing plant and on February 8, 1928, he was appointed by Brother Rutherford to be a copartner in the publishing of the *Golden Age* magazine. Clayton J. Woodworth was editor; Robert J. Martin, business manager, and Nathan H. Knorr, secretary and treasurer. When factory manager Robert J. Martin died on September 23, 1932, J. F. Rutherford appointed N. H. Knorr to serve in that capacity. On January 11, 1934, Brother Knorr was elected as a director of the Peoples Pulpit Association (now Watchtower Bible and Tract Society of New York, Inc.). He was made the Association's vice-president on January 10, 1935, following the death of E. J. Coward. On June 10, 1940, Brother Knorr became a director and was chosen as vice-president of the Pennsylvania corporation, Watch Tower Bible and Tract Society. His election to the presidency of both societies came about on January 13, 1942. He was also made president of the International Bible Students Association. As to Brother Knorr's attitude toward the work, J. L. Cantwell recalls: "In 1940, when there was so much persecution going on, branches were being closed down and mob action was taking place. One night we were working overtime at the factory. A 'fire drill' was called and, among other things, Brother Knorr, who presided at the resulting meeting, said: 'I know that things look bad for the work. But something all of us here will want to remember is: If Armageddon comes tomorrow, we will want to have run the factory all night tonight.'"

EDUCATING PEOPLE FOR LIFE

Jehovah's people had been using the testimony card and the phonograph in their field service. However, they should have the ability to express themselves Scripturally. They should be able to give reasons for their hope. That was the view of the Society's new president, N. H. Knorr. As C. James Woodworth reflects on the past, he says: "Whereas in Brother Rutherford's day the emphasis was on 'Religion Is a Snare and a Racket,' now the era of global expansion was dawning, and education—Biblical and organizational—commenced on a scale heretofore not known by Jehovah's people."

In succeeding years the emphasis on Bible education was to become even more pronounced. Jehovah's witnesses had indeed entered an era of education for life.

COURSE IN THEOCRATIC MINISTRY

"Just a few days more than one month after Brother Knorr became president of the Society," says Henry A. Cantwell, "arrangements were made for what was then called an Advanced Course in Theocratic Ministry." And, what was that? A school, inaugurated at Brooklyn Bethel in February 1942.

C. W. Barber explains: "All the male members of the Brooklyn Bethel family were invited to enroll . . . The course consisted first of a lecture delivered to the entire school. The sisters were invited to attend, but they were not at that time enrolled in the school. After the lecture we adjourned to smaller rooms where all enrolled would present student talks under the tutorship of trained counselors." L. E. Reusch adds: "Each month we had a review prepared by our school instructor, Brother T. J. Sullivan."

Does that sound familiar? If you are one of Jehovah's witnesses, you know what started over three decades ago at Brooklyn Bethel—the Theocratic Ministry School. Soon other praisers of Jehovah were benefiting from this education too. At their "Call to Action" Assembly, held in 247 cities throughout the United States on April 17 and 18, 1943, the "Course in Theocratic Ministry" was announced and demonstrated. A surprise printed release bearing the same name was a 96-page booklet that told how to conduct the new school in each congregation and also furnished information for weekly instruction talks. The appointed school instructor was to act as chairman and offer constructive counsel on six-minute student talks, delivered on various Biblical topics by male enrollees.

If you are enrolled in today's Theocratic Ministry School, likely you were apprehensive about your first student talk. But suppose the entire school was new, as it was back in the early 1940's. Then what? A

brother's first talk in the school could be quite an experience. "My knees were knocking together, my hands were shaking and my teeth were chattering," admits Julio S. Ramu. "I did not last six minutes because I gave the entire talk in three minutes. That was my first experience in platform speaking, but I did not quit." "The King of Eternity" was the title of Angelo Catanzaro's first student talk. "I'll never forget that," he says. "My mother said that I gave that talk every night for several nights in my sleep." But prayer and reliance upon Jehovah played a vital part. "They were willing and tried," comments Louisa A. Warrington, "and it was marvelous to see how Jehovah's spirit aided them . . . to become proficient and confident speakers."

From the start of 1959, sisters in the congregations of God's people were privileged to enroll in the Theocratic Ministry School. Demonstrating how to give six-minute sermons to people at their homes presented quite a challenge for them. Now it was their turn to get nervous! Grace A. Estep had a sermon on the first evening that sisters gave presentations in the congregational Theocratic Ministry School. "Oh, was I scared!" she admits. "But it was an easy subject and very familiar, and somehow I got through it. Although it was such a difficult thing to do, how pleased I was afterward for this added blessing from Jehovah!" Is that how you feel?

Yes, it all started at Brooklyn Bethel back in February 1942. Today, however, the Theocratic Ministry School is a regular feature of Christian training provided in the 34,576 congregations of Jehovah's people earth-wide. Since its inception, the Theocratic Ministry School has done much for Jehovah's people. Fine, improved speaking ability became noticeable at an early date. Thus, after 1944, the decade-long use of the phonograph was replaced by oral witnessing by theocratic preachers at the doors and in the homes of the people.

A noteworthy feature of the Theocratic Ministry School is the reading of God's Word. This has been a regular part of the program. One of the early publications designed for use in the Theocratic Ministry School was *"Equipped for Every Good Work,"* published in 1946. Mabel P. M. Philbrick will tell you that this book "made it possible to have a better understanding of the writing and preservation of the Bible, as well as how the addition of the Apocrypha came to be. I learned for the first time what the Talmud was, the Masoretic text and many other features. Best of all was the analysis of every book of the Bible."

Various publications of succeeding years were prepared with the Theocratic Ministry School in mind. Among these was the *Watchtower*-size book *"All Scripture Is Inspired of God and Beneficial,"* of 1963. Doubtless expressing the thoughts of many others, Alice Babcock appropriately calls it "a veritable storehouse of spiritual treasures." Here was another publication that thoroughly discussed each of the sixty-six books of the Bible, with special emphasis on the ways in which each Bible book is beneficial for Christians today.

Currently used in the Theocratic Ministry School, and for personal research, is a work that represents six years of research. Some two hundred and fifty brothers in more than ninety lands contributed to it, and then a special staff worked on the material at the Society's headquarters in Brooklyn. The result was a 1700-page volume covering Scriptural topics from "Aaron" to "Zuzim." Its title? *Aid to Bible Understanding,* completed in 1970. Truly it has been a provision from Jehovah.

A PUBLIC SPEAKING CAMPAIGN

Back in the 1940's the Theocratic Ministry School soon produced many qualified brothers who could give public talks. Thus in January 1945 a worldwide public speaking campaign was inaugurated. Each speaker prepared his own discourse, but the Watch Tower Society ensured uniformity of presentation by selecting the subjects and furnishing one-page outlines for these hour talks. This public meeting campaign began with a series of eight talks, the first entitled "Will Man Succeed as a World-Builder?"

Besides the speaker, other Kingdom proclaimers had part in the campaign. How? By advertising the discourse through handbill distribution on the streets and from house to house. At times distribution of printed invitations was coupled with the wearing of placards advertising the talk. Frequently the discourse was delivered at the Kingdom Hall, but a lecture series might be scheduled in rented facilities or elsewhere in some outlying area of the congregation's territory. If you attend Christian meetings regularly, then you are benefiting from such public meetings to this very day.

In those earlier days, of course, delivering a public talk was quite a challenge. It was something new. Says W. L. Pelle: "For many, many years, on the night before I was scheduled to give a public talk I would kneel down at my bedside and pray to Jehovah to give me the ability and strength to deliver the dis-

course in a way pleasing to him. I advise young brothers in the Theocratic Ministry School to do likewise because Jehovah has always heard my petition and he will hear theirs also."—Ps. 65:2.

JEHOVAH PROVIDES FOR A WORLDWIDE WITNESS

Some three decades ago mankind was in the throes of World War II. To some it may have seemed impractical then to plan for international expansion of Kingdom-preaching activities. But Jehovah's spirit strengthened his servants to move forward. Providing education for life was vitally important.

In September of 1942, Brother Knorr and the other directors of the Watch Tower Society unanimously approved the establishment of a school designed to train missionaries for ministerial activity in countries throughout the earth. Where would it function? On the Society's property in the Finger Lakes area of upper New York state—Kingdom Farm, near South Lansing.

Situated there was a large three-story brick building completed by the Watchtower Society in 1941. It had been constructed as a refuge for members of the Brooklyn Bethel family, should intense persecution require their transfer to that location. But it had never served that purpose. It seems that Jehovah perhaps directed matters all along, with a unique purpose for this structure. Now plans were made for a new theocratic educational institution. The school itself would be named the Watchtower Bible College of Gilead. Later it was called the Watchtower Bible School of Gilead.

There was a flurry of activity. Beginning in October of 1942, A. D. Schroeder, Maxwell G. Friend and Eduardo F. Keller prepared the courses outlined by the governing body, working up lectures, acquiring textbooks and gathering a library. At the same time, adjustments were made in the existing buildings at Kingdom Farm in order to provide a library, an auditorium, classrooms, sleeping quarters and other facilities. Those were thrilling months!

Imagine the surprise of certain pioneers when they received applications for the new school. The greater thrill came when those applications were accepted. "We felt extremely inadequate, but grateful for the privilege," remarked Brother and Sister Charles Eisenhower. "Our applications were accepted. We sold our car and trailer and headed for school. That was Gilead's first class. The school was new, the classes were new, the instructors and students were new."

The keenly anticipated opening day arrived—Monday, February 1, 1943. Snow covered the fields of Kingdom Farm. It was a cold and wintry day. Yet, inside the administration building forty-nine men and fifty-one women—some married, some single—gathered with great delight. Joining them for the school's dedication exercises were directors of the Society, members of the faculty, friends and relatives—161 persons in all.

Talks were given by F. W. Franz and W. E. Van Amburgh, as well as others. Brother Knorr himself delivered the address of welcome and dedication. Doubtless all those present agreed fully with his comments: "Jehovah God has provided this land and building named 'Gilead' for His purpose. To Him we give all thanks and praise." No question about it! This school's establishment was a major theocratic development.

Bible Research, Theocratic Field Ministry, Public Bible Speaking, Supreme Law, Bible Themes—these were some of the subjects to which industrious students gave their attention during the five-month course. Included was instruction in a foreign language—Spanish for the first class. Truly, there were many things to learn. But Gilead students also spent some time each school day performing certain farm and domestic duties. For one thing, this helped to relieve nervous tension. Weekday evenings were for personal study. Weekends provided fine occasions for the lifesaving work of Kingdom-preaching. Students and instructors alike engaged in the field service.

World War II was still raging when the earliest classes of Gilead School graduated. Since it then was virtually impossible to send missionaries to Europe and westward to the islands of the sea, as well as Asia, they were sent first to Cuba, Mexico, Costa Rica, Puerto Rico, Canada and Alaska. Since then they have gone to the very ends of the earth to declare the good news of the Kingdom "for a witness."—Matt. 24:14.

Graduation of Gilead School's thirty-fifth class took place at Kingdom Farm on July 24, 1960. The thirty-sixth class opened in facilities of the Watch Tower Society at 107 Columbia Heights, Brooklyn, New York, on Monday, February 6, 1961. How beneficial it is to have this school at the Society's headquarters! Students are now privileged to hear discourses by more brothers associated with the Society's staff, including members of the governing body of Jehovah's witnesses.

Three decades have passed since the Watchtower Bible School of Gilead had its start. To date more than 5,500 students have attended this institution of theocratic education. Of this number, over 2,500 are

still active in full-time service, preaching the good news of the Kingdom around the world.

KINGDOM MINISTRY SCHOOL

The emphasis on theocratic education for life has continued through the years. In 1958 work began on a course of study for a new school. This one was for overseers. Called the Kingdom Ministry School, originally its course consisted of twenty-four school days, ninety-six classroom sessions and twenty instruction talks or lectures. Subjects included Kingdom Teachings, Field Ministry, Speaking and Overseers. The first group to attend the Kingdom Ministry School consisted of twenty-five students, United States circuit servants (overseers) and their wives who were not graduates of Gilead School. That first course ran from March 9 to April 3, 1959, in the Society's facilities near South Lansing, New York. The school was transferred to the headquarters in Brooklyn on April 9, 1967.

With the passing of time, there have been adjustments in the Kingdom Ministry School, such as implementation of a two-week study course. Kingdom Ministry Schools have been held in many countries throughout the earth, to the great benefit of Jehovah's people. In a number of lands the instructors travel from place to place, using local Kingdom Halls so that more elders can benefit from having the school at a location more convenient to them. How thankful Jehovah's people can be that this fine training has been provided! The Kingdom Ministry School has done much to equip Christian overseers for their responsibilities and privileges.

There is an interesting side of theocratic education for life that is not to be ignored. Through the years some who have sought Scriptural knowledge have been illiterate, but their problem has not been pushed aside. In many lands the organization of God's people has provided for literacy classes; some have been highly commended by government officials. Men and women have learned to read and write and many among them have gone on to enjoy rich privileges of service to Jehovah's honor and glory.

A "GO AHEAD" SIGNAL IS SOUNDED

Back in 1942 Brother Knorr and his administrative associates realized that there was much work ahead. In fact, at the New World Theocratic Assembly of Jehovah's Witnesses on September 18-20, 1942, a "Go ahead" signal was sounded. Cleveland, Ohio, was the key city, with fifty-one others tied in throughout the United States.

The convention's keynote speech was delivered by F. W. Franz on Friday evening, September 18, 1942. Entitled "The Only Light," it was based on Isaiah, chapters 49 and 60. In that discourse, the "Go ahead" signal rang clearly. Julia Wilcox writes: "At the conclusion of the keynote speech, 'The Only Light,' I don't think anyone in the audience thought the time had come to slack the hand and relax. No, it was time to 'arise and shine,' so that God's people might continue to reflect the only light in the darkness of this old world."

Brother Knorr followed F. W. Franz on the program, speaking on the subject "Presenting 'the Sword of the Spirit.'" He opened his discourse with the significant words: "There is further work to be done; much work!"

Further indicating that there was work ahead were statements made during the public discourse on Sunday afternoon, September 20. The subject? A strange one, indeed, since the nations were then enmeshed in World War II. The topic was "Peace—Can It Last?"

That would be a very important speech, Brother Knorr realized. With Jehovah's aid he was determined to give it 'all he had.' "Months before," says L. E. Reusch, "I could hear him practicing out loud, going over his public talk 'Peace—Can It Last?' literally dozens of times. My Bethel room was on the floor directly under the president's quarters. So, I know personally how long and hard he practiced on delivery."

During that fast-moving hour-long talk, the League of Nations was boldly identified with the scarlet-colored political creature of Revelation chapter 17. It was pointed out that the League, then in the abyss of inaction, 'was not,' but it would not remain in the pit. (Rev. 17:8) It would rise again. "But mark this," Knorr declared, "the prophecy shows that when the 'beast' comes out of the abyss at the end of this total war it comes out with the woman 'Babylon' on its back, or she climbs upon its back as soon as it gets out." Yet, neither the man-made peace nor the scarlet-colored beast would last. Soon the beast itself would be utterly destroyed.

Recalling that discourse, Marie Gibbard comments: "How accurately the prophecy of Revelation 17 has unfolded, as it was shown that the League would come out of the abyss to an uneasy peace that would not last! What a marvelous protection for us not to be swayed by the world events to follow—the jubilation that came to this country when V-E and V-J Days arrived and then, in 1945, when the United Nations was hailed as the answer to future peace! This talk really made lasting impressions for practical application."

The inference also was clear. Jehovah's servants had work to do and there would be some time remaining in which to do it.

VISITING SHEPHERDS OF THE FLOCK

At that 1942 assembly it was announced that representatives of the Watch Tower Society would regularly visit congregations of God's people. (Zone servants had previously done such work, but their activities, and those of regional servants, as well as the holding of zone assemblies, had been discontinued as of December 1, 1941.) The sending out of the Society's traveling representatives was to be resumed on October 1, 1942. These brothers were known as "servants to the brethren," comparable to circuit overseers of today. "They would examine records of the congregations and assist the brothers in advancing the Kingdom interests," says Sister J. Norris. "All of this made us conscious of Jehovah's care for his people through his organization."

From October 15, 1946, onward some new features were to be introduced in connection with this work. The field would be divided into circuits, each of about twenty companies (congregations). These would be served for one week by the traveling overseers, primarily concerned with assisting the Witnesses in their house-to-house preaching. Twice a year all the congregations in a circuit would assemble at one point for a three-day circuit assembly, over which a "district servant" would preside. In succeeding years there have been adjustments in this arrangement, and you are benefiting from it now if you are one of Jehovah's witnesses. Yet, what was it like some years ago?

Let us take the district work of the 1940's as an example of the efforts put forth by these willing shepherds of God's flock. Look back to the late 1940's, for instance, when Nicholas Kovalak, Jr., was one of the few brothers engaging in the district work in the United States. Referring to October 1949, he says, "I traveled 4,020 miles by car that month!" He also says: "I had five circuit assemblies on the weekends, besides serving several congregations in between. So I traveled, talked, witnessed, checked the records, ate, studied, read and had a little time for sleep!" One week he traveled close to 2,000 miles serving two congregations and, on the weekend, a circuit assembly. Of course, not all his trips by automobile were that long. "Now with more congregations it makes it easier," Brother Kovalak admits. "Jehovah is good to us and sustains us."

Circuit and district overseers of today are keenly interested in their fellow worshipers of Jehovah. They seek to aid them in the field service and to upbuild them spiritually. Circuit assemblies also play a vital role in advancing Kingdom interests. Did you know that during the past service year, twenty circuit assemblies, on the average, were held each week in the United States, with an average attendance of 1,605? Summing that all up for the entire year, there were 1,064 circuit assemblies, with 1,708,143 in attendance.

CHRISTIAN NEUTRALS TAKE THEIR STAND

As the Watch Tower Society's new administration got under way in the early 1940's, World War II was in progress and a number of Christian men were undergoing a test of their integrity to Jehovah. In the year 1940 the Selective Training and Service Act went into effect in the United States, which was still at peace. It authorized the conscription for military service of young men over eighteen years of age, but provided for the exemption of "regular or duly ordained ministers of religion," in class IV-D. In the majority of cases, Jehovah's witnesses were denied classification as ministers. They were neither seditious, nor would they interfere with military or other pursuits of human governments. However, the Witnesses themselves were determined to maintain strict neutrality as Christians. (John 17:16) Furthermore, they had 'beaten their swords into plowshares.'—Isa. 2:2-4.

In thousands of cases, the government's attorneys argued that the Witnesses had to go into the armed forces before they could seek relief in the federal courts. So from the federal district courts integrity-keepers were sent to prison, a number receiving the maximum sentence of five years' incarceration and a fine of ten thousand dollars. Interestingly, when Eugene R. Brandt and six other Witnesses were sentenced, the judge pointed to a flag hanging on the wall behind his bench and said, as Brother Brandt recalls: "Do you see that flag? Well, I can see the face of my god in that flag and so I have no objection to worshiping it, and you should feel the same way."

MAKING GOOD USE OF TIME IN PRISON

That first night behind bars was quite an experience. Pioneer Daniel Sydlik (who now serves at Brooklyn Bethel) was jailed because of his Christian neutrality in 1944. He remembers lying atop his bunk and listening as the steel gates, "like rumbling thunder, rolled to a close." One by one the sound of those gates came closer until his cell gate quivered, then rolled slowly shut. He says: "Suddenly, an overwhelmingly sicken-

ing sensation swept over me, which made me feel trapped, without a way out. Then just as quickly followed another sensation equally overwhelming, which made me feel great peace and joy, the kind of peace that the Bible speaks about—'the peace of God that excels all thought.' "—Phil. 4:7.

Brother Sydlik, like so many others, eventually found himself in a federal prison. What did Christian neutrals do there? They made good use of their time. When not busy at prison duties, they often were allowed to hold meetings for study of the Bible and publications of the Watch Tower Society. Also, they improved their general education, as by studying foreign languages such as Spanish and Greek. Concerning Christians imprisoned at Mill Point, West Virginia, Rudolph J. Sunal says: "We had our congregation book study . . . Each dormitory group of brothers had its Service Meeting and Theocratic Ministry School. . . . Sunday we had our *Watchtower* study in the library. . . . Another provision that we were able to arrange for was the privilege of miniature assemblies. . . . One summer we used the ball field and had the piano and other instruments for music and a most instructive program."

Recalling the Christian educational program in prison during those days, F. Jerry Molohan remarks: "Our study meetings of all kinds were exceptionally well attended and it was so educational we humorously called the Leavenworth Prison Honor Farm 'Stonewall College.' "

The Watch Tower Society was concerned about the spiritual welfare of these young men. Hence, arrangements were made for certain brothers, such as A. H. Macmillan and T. J. Sullivan, to visit them regularly. Why? To provide Scriptural counsel and encouragement.

Whether free or imprisoned, Jehovah's witnesses seek ways of carrying out their commission to make disciples. (Matt. 28:19, 20) True, the opportunities open to these Christian neutrals were now limited. But that did not still their lips entirely. Brother Molohan comments: "I made the most of one opportunity, a good-hearted man serving a life term, Frank Ryden, becoming my first 'letter of recommendation' and being baptized in the mule trough."—2 Cor. 3:1-3.

PETITION FOR PARDON

On August 10, 1946, a significant resolution was unanimously adopted by upward of 60,000 delegates at the Glad Nations Theocratic Assembly of Jehovah's Witnesses in Cleveland, Ohio. It petitioned the president of the United States to grant full pardon to over 4,000 wrongfully convicted and imprisoned Witnesses. Such

clemency would restore the civil rights of these Christian neutrals who illegally were denied their rights by draft boards and federal courts from 1940 to 1946.

"To my surprise," says Edgar C. Kennedy, "the chairman announced that the resolution, asking for full pardon for all these men, would be personally presented to the president of the United States by a representative from the Society. Since Harry Truman, the former army officer with whom I served during World War I, was the president, I thought it would be well for me to mention this fact to the chairman's office, which I did." As matters turned out, at 12:30 p.m. on Friday, September 6, 1946, the Society's general counsel, another lawyer and Brother Kennedy, a pioneer, met with the president for some forty minutes. According to Brother Kennedy, Truman listened intently as the Society's lawyer developed the features of the resolution to the point where executive clemency was requested. Then, he recalls, "Truman broke in with a flare of emotion and said: 'I don't have any use for a S—O—B that won't fight for his country. Besides, I don't like the disrespect you people show for the flag.' " Brother Kennedy continues:

"Now I knew that it was my turn to speak. I identified myself as a former fellow army officer and said that I had been responsible for supplying his battery with all the ammunition that it had fired during the war. I took a picture of the regimental officers from my briefcase and laid it on his desk. He looked at it and said that he had the same picture hanging over his desk in his library. I then told him that it is harder fighting for Christian principles than it was fighting in the war. I briefly explained the reason why Jehovah's witnesses do not salute the flag. He listened and then said, 'I see I was mistaken.' "

According to Brother Kennedy, the president thereafter gave his attention to the Society's attorney "as he concluded the request for the release of Jehovah's witnesses being held in prison under the Selective Service Act. Truman then said that he would discuss it with the Attorney General."

In time, President Truman appointed his Amnesty Board. They reviewed thousands of court records and draft board files, recommending some pardons. But on December 23, 1947, Truman pardoned only 136 Witnesses, whereas 1,523 pardons were granted. Other religious groups, having only 1,000 men imprisoned all together, compared with 4,300 Witnesses, got the lion's share. Consequently, the vast majority of these Christian neutrals were discriminated against only because they had been resolute in their determination to maintain integrity to Jehovah God.

THE LEGAL FIGHT CONTINUES

In the *Smith* and *Estep* cases, the United States Supreme Court ruled, on February 4, 1946, that the lower federal courts had been wrong in denying the Witnesses the right to a fair hearing and in maintaining that they had to enter the armed forces before they could defend themselves in court. On December 23, 1946, in the *Gibson* and *Dodez* cases, the Court extended the law so as to permit defense in court by Jehovah's witnesses who had been charged with failing to report to a conscientious objector camp or to remain in such a camp after reporting.

The government's attorneys argued that full-time pioneers were not entitled to exemption from military service and training because they did not have fixed congregations. Furthermore, the government's lawyers contended that company servants (presiding overseers) were not entitled to exemption because they did not have congregations consisting of laymen, but presided over those made up of Jehovah's witnesses. Those arguments were defeated in the *Dickinson* case, decided in favor of Jehovah's witnesses by the United States Supreme Court on November 30, 1953. This set the precedent for all the federal courts to follow.

FIRM IN FAITH DESPITE IMPRISONMENT

Looking back some three decades to the days when so many Christian neutrals were imprisoned for their integrity-keeping, a person may wonder what he would do under similar circumstances. It does not really matter what excuse the enemy uses to incarcerate God's people. With Jehovah's help integrity can be maintained, even as it was by those hundreds of Christian neutrals some years ago. In 1965, after seven years in Red China's prisons, Stanley Ernest Jones spoke to over 34,700 persons at Yankee Stadium in New York city. While imprisoned, he had meditated on the Scriptures, resorted to prayer and kept himself spiritually strong with the aid of Jehovah's spirit. But one thing that he mentioned was: "We're only going to have tribulation 'ten days.' In other words, there is going to be an end to it. *Everything comes to an end in its own time.* Therefore we just endure; God will bring us through."—Rev. 2:10.

A fellow missionary, Harold King, spent nearly five years in a Red Chinese prison. He, too, had remained spiritually strong. Did you know that, while imprisoned, he even composed music based on Scriptural thoughts? Yes, the songbook used by Jehovah's witnesses today—*"Singing and Accompanying Yourselves with Music in Your Hearts"*—contains a melody

that Brother King originated in prison. It is song No. 10, entitled "From House to House." So, do not fear the future. Jehovah can uphold you as he did incarcerated Christian neutrals in the United States as well as many other integrity-keepers, including Brothers Jones and King, who had the hard experience of incarceration in a Communist Chinese prison.

HELPING HANDS REACH OUT

September 2, 1945, brought the end of World War II. The Watch Tower Society's branch offices were soon reopened in many lands. Congregations were reestablished and spiritual food again became available in ever-increasing amounts. Yet, Christians in war-ravaged nations needed material things too. Hence, in a display of Christian love for their needy fellow believers, Jehovah's people launched what proved to be a two-and-half-year worldwide relief campaign. (John 13:34, 35) Witnesses in the United States, Canada, Switzerland, Sweden and elsewhere contributed clothing and money to buy food to help Christians in Austria, Belgium, Bulgaria, China, Czechoslovakia, Denmark, England, Finland, France, Germany, Greece, Hungary, Italy, the Netherlands, Norway, the Philippine Republic, Poland and Romania.

"At the close of World War II," recall Hazelle and Helen Krull, "our brothers returned from the prison camps, many sick and permanently stripped of their material possessions, some of them separated from their families, not knowing if they were still alive in the flesh or not. But with all of this they were amazingly strong spiritually. They were welcomed back by their brothers all over the world. Their first interest was to reorganize for Kingdom work, declare the same good news for which they had been imprisoned and recoup their spiritual knowledge. Their compelling desire, following such great and extended hardships, was an inspiration to us and we were happy for the privilege of helping to supply, in a small way, their material needs. Clothing, shoes and other needs were collected and sorted at the Kingdom Halls, then picked up by trucks for shipment to our brothers. Tons and tons were thus lovingly supplied."

Total shipments of clothing amounted to 1,056,247 pounds. Food shipments totaled 718,873 pounds. Additionally, 124,110 pairs of shoes were sent to needy Christians during this relief campaign. Monetarily the value of all this came to $1,322,406.90. And these kind gifts were appreciated. Commenting on one expression of gratitude, Esther Allen says: "The letter of thanks that came back brought tears of joy to the eyes."

So it was that in one direction flowed material things, and in the other, great appreciation and an encouraging record of integrity.

Through the years, Jehovah's witnesses in the United States have had various opportunities to help their fellow believers, both at home and abroad, in material ways. Consider the 1970 earthquake in Peru. Congregations in Lima gathered together clothing, food and money and promptly took about seven tons of supplies to the stricken area. Jehovah's witnesses in New York city donated well over ten tons of clothing. This was, in fact, far more clothing than was needed. Also, the Watch Tower Society provided $20,000 for its branch office to use in obtaining whatever was required by the brothers in the stricken area. Similarly, aid was provided when an earthquake destroyed Managua, Nicaragua, in 1972. Such displays of Christian love are reminiscent of the good-hearted liberality of first-century Christians.—2 Cor. 9:1-14.

Yet, the aid given to fellow worshipers of Jehovah does not always consist of material things. Did you know that in the year 1961 Jehovah's servants in the United States and other lands wrote thousands of letters to the authorities in Spain requesting that God's people there be granted freedom of worship? And in the year 1968 they wrote to the authorities of Malawi protesting the ill treatment of Jehovah's Christian witnesses there. They have genuine loving concern for their brothers everywhere.

HISTORIC CONVENTIONS TRULY HONOR JEHOVAH

Large gatherings of God's people, both ancient and modern, have been occasions of great spiritual benefit. Often they have also been times of great rejoicing. (Deut. 31:10-13; Neh. 8:8, 12) This was certainly true of the Glad Nations Theocratic Assembly of Jehovah's Witnesses in Cleveland, Ohio, held in the first postwar year, on August 4-11, 1946. That convention was different. Multicity assemblies had been linked by radio-telephone facilities in various lands during previous years, with large combined audiences. But for the first time at the Glad Nations Theocratic Assembly, God's people had an international convention of such proportions that it brought together in *one* city delegates from all parts of the earth.

One formidable pre-convention task was the locating of rooming accommodations for the delegates. This was accomplished by extensive house-to-house work. However, many delegates were accommodated at the Witnesses' trailer camp. There, in time, a community

of 20,000 lived conveniently and inexpensively. Naturally, the delegates required physical food, and significant indeed was the cafeteria arrangement at the assembly location. There, between 15,000 and 20,000 persons could be fed in an hour's time.

Spiritual food was of utmost importance, however, and it was furnished in abundance. For instance, F. W. Franz spoke on "The Harvest, The End of the World," an absorbing exposition of Jesus Christ's illustration of the wheat and the weeds or tares. (Matt. 13:24-30, 36-43) And it was at this same assembly that L. A. Swingle discussed the subject "Awake!" He described the twentieth-century world as a synthetic, atom-smashing, jet-propelled, radar-controlled, electronic world headed for the ditch of destruction for failure to be awake to the real issues confronting mankind. Brother Knorr spoke on "An Answer to the Rousing Call," urging his listeners 'to be awake, to stay awake and to read *Awake!*' Yes, the new magazine *Awake!* was to replace *Consolation*, formerly known as *The Golden Age*. Many years later Henry A. Cantwell was able to say: "Without doubt, *Awake!* has lived up to its name in helping many to awake from the sleep of lethargy and to turn to true worship."

Others will remember this thrilling assembly for the excellent primary Bible study aid there received—the book *"Let God Be True."* More than 10,500,000 copies of the first edition were published within about six years. Revised as of April 1, 1952, the book's distribution continued, and by early 1971 a total of 19,246,710 copies had been published in 54 languages. *"Let God Be True"* then stood in fourth place on one list of the world's best-selling nonfiction books of the twentieth century.

Thursday, August 8, was especially notable at that 1946 assembly. Brother Knorr spoke on the subject "The Problems of Reconstruction and Expansion." Recapturing the event, Edgar Clay of the British Isles later wrote: "I had the privilege of being behind him on the platform that evening, and as he outlined the work and then told about the plans for enlarging the Brooklyn Bethel home and factory, the applause from the vast audience surged in renewed outbursts. While one could see no distinct face from the platform, it was easy to sense their joy."

A LOOK AT THE WORLD SCENE

There must be theocratic reconstruction and expansion. That was evident. So, on February 6, 1947, about six months after the Glad Nations Theocratic Assembly, the Society's president, N. H. Knorr, and his secretary, M. G. Henschel, embarked on a globe-

encircling service tour. From personal observation during that 47,795-mile journey it was possible to determine what steps were required to strengthen and unify the worldwide organization.

That journey accomplished much. Among other things, following the tour Gilead missionaries were sent to certain Asiatic lands and islands of the Pacific. Kingdom interests were being advanced. The Theocracy was surging ahead!

THEOCRACY'S INCREASE

Jehovah can 'make the little one become a thousand and the small one a mighty nation.' (Isa. 60:22) He did that upon restoring Israelite exiles from Babylon to their homeland centuries ago. Similarly, God has delivered spiritual Israelites from bondage to Babylon the Great, the world empire of false religion. Moreover, he has blessed them with increase. In 1938 there was a peak of 59,047 Kingdom proclaimers world wide. Then came years of war, persecution of Christians and thereafter organizational reconstruction among God's people. With what result? Why, by 1949 Jehovah's Christian witnesses numbered 317,877! Theocracy's increase was evident!

How appropriate it was, therefore, that God's people should gather for the Theocracy's Increase Assembly of Jehovah's Witnesses! By automobile, bus, train, ship and plane they came in throngs to New York city's famed Yankee Stadium, for the eight-day international convention on July 30 to August 6, 1950. The influx of some 10,000 foreigners alarmed the United States Immigration and Naturalization Service, which brought discriminatory indignities upon these visitors. Later, such actions were protested vigorously by the assembled convention delegates.

As at the 1946 international convention in Cleveland, Ohio, an extensive cafeteria arrangement was set up to feed the many thousands. How impressive it was! The New York *Times* quoted a Health Department inspector as saying: "I'm fascinated. I've never seen anything run as smoothly as this before."

Many delegates were accommodated in private homes and hotels. However, over 13,000 eventually camped at the Witnesses' trailer camp in New Jersey, forty miles from New York city. Marie M. Greetham recalls: "The brothers from all over New York and New Jersey worked for many weeks putting in water pipes, gas and electric power and toilet and bathing facilities. . . . This city was connected by wire to the convention in New York, so every presentation at the New York City assembly could be heard in the trailer camp."

As Wednesday, August 2, 1950, dawned, Jehovah's people in general had no idea of the marvelous blessing in store for them on that " 'Preach the Word' Day." That afternoon Brother Knorr spoke on the subject "Turning to the Peoples A Pure Language." (Zeph. 3:9) Among other things, he mentioned that in 1902 the Watch Tower Society came into possession of a translation of the Christian Greek Scriptures known as *The Emphatic Diaglott*, first printed on its own presses on December 21, 1926. The Society thereafter undertook other very notable Bible-printing activities.

But that 1950 assembly session brought to light something especially thrilling. On that memorable occasion, Brother Knorr had the great pleasure of releasing the *New World Translation of the Christian Greek Scriptures* in English. An amazed, highly delighted audience of 82,075 at the stadium and the trailer camp received it with the greatest of enthusiasm, sustained applause and deep appreciation. Tens of thousands of copies were eagerly obtained by convention delegates. What a thrill for all those assembled!

THE "PRINCES" ARE HERE!

For years, Jehovah's people thought that faithful men of old times, such as Abraham, Joseph and David, would be resurrected *before* the end of this wicked system of things. Those past servants of God were called "ancient worthies," "faithful men of old" and "the princes." The psalmist had declared: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16, *King James Version*) So, when Jehovah's people went to a convention years ago, there was a degree of expectation. Perhaps that gathering would be marked by the appearance of one or more of those resurrected princes or men of old!

With that in mind, mentally join the 82,601 conventioners as they listened intently to F. W. Franz on Saturday evening, August 5, 1950. At a climactic point in his absorbing Scriptural talk he asked: "Would this international assembly be happy to know that HERE, TONIGHT, in our midst, there are a number of prospective PRINCES OF THE NEW EARTH?"

What reactions there were to that query! Here are some vivid recollections: "I recall the gasp of amazement that swept the assembly, and we began looking around us expectantly . . . was David here, or Abraham, or Daniel, or Job? Many of us sisters had tears in our eyes!" (Grace A. Estep) "I was so excited I sat on the edge of my seat with my eyes glued on the dugout. I was certain that one or more of these men

of old would emerge at any moment." (Sister Dwight T. Kenyon) "People in the corridors rushed to the stadium entrances to view the speaker's stand, perhaps expecting to see Abraham, David or maybe Moses. The audience stood up—the atmosphere was charged. I am sure that if someone with a long beard had walked to the platform there would have been no containing the crowd."—L. E. Reusch.

A profound silence next settled over the audience. Every ear seemed strained to lose none of the speaker's words. He discussed the real meaning of the Hebrew word translated "prince." He pointed out that today's "other sheep" have suffered just as much for their faith as did Jehovah's witnesses of old. Hence, nothing argues against Christ's making these "other sheep" "princes in all the earth" as required. (Ps. 45:16; John 10:16) Then, concluding his discourse, Brother Franz said: "With the transporting prospects so close before us, oh! let us keep Theocratic organization and let God continue improving it as a New World society. Never may we look back to this modern Sodom, which is reserved for destruction, but we are determined to keep faces forward in full faith. Onward, then, steadily, all of us together, as a New World society!"

EVIDENCE OF THEOCRACY'S INCREASE

Sunday afternoon, August 6, was a thrilling day for those conventioners. Yankee Stadium was filled with 87,195 persons. An additional 25,215 were on the sidewalks and in nearby tents. Another 11,297 were present at the trailer camp.

So it was that a total of 123,707 attended Brother Knorr's absorbing, widely advertised public talk "Can You Live Forever in Happiness on Earth?" That logical, moving discourse gave ample Scriptural proof that there are persons who *can* live forever in happiness on earth.

ASSEMBLING AS A NEW WORLD SOCIETY

Another milestone in theocratic history was reached in 1953. July 19-26 were days awaited anxiously by Jehovah's people. From ninety-six lands outside the United States they came, until thousands filled New York city's Yankee Stadium. That eight-day-long New World Society Assembly furnished the world marvelous evidence of the international unity among Jehovah's Christian witnesses.

Again, rooming accommodations in private homes were obtained for thousands of convention delegates. Others stayed in hotels and another 45,000 lived at

New World Society Trailer City, forty miles from the stadium, near New Market, New Jersey. Incidentally, Trailer City's market gave a local supplier a silent witness about Christian honesty. (Heb. 13:18) Since many Witnesses left for volunteer work at the stadium before opening time and returned after these facilities were closed for the day, they helped themselves to needed items and left money in payment on unguarded trays. R. D. Cantwell says: "This gentleman [the supplier] was amazed to observe this and finally stated: 'Mr. Cantwell, I can tell you this: You couldn't do that in my church because you can't trust them.'"

That convention's international aspect was highlighted by ninety colorful banners strung around the fronts of the stadium's upper tier and mezzanine. Delegates were greeted with phrases like these: "*Salaams* from Land of Cedars, Lebanon," and "Christian *Aloha* from Hawaii." Each day also followed a territorial theme, such as "North America Day" and "Islands of the Atlantic Day."

In keeping with the assembly theme, on July 20 Brother Knorr gave the timely discourse "Living Now as a New World Society." Recalling that afternoon, C. W. Barber writes: "As the scores of thousands were thus gathered together as a 'New World society,' the golden opportunity presented itself to obtain expression of this great crowd as to its solidarity and oneness." How so? By adopting a resolution crystallizing the realization of Jehovah's witnesses that they constitute one united New World society. The resolution was unanimously adopted by the 125,040 present at the stadium, in the overflow tents and at Trailer City.

AN ALARM IS SOUNDED

This grand assembly was sure to be remembered for a convention feature that Webster L. Roe calls "a thriller!" Concerning that particular discourse, Roger Morgan writes: "The talk that most impressed me at the 1953 assembly in Yankee Stadium was Brother Franz' lecture 'New World Society Attacked from the Far North.'"

Truly, an alarm was sounded on that Thursday evening, July 23, 1953. The Society's vice-president, F. W. Franz, painted a graphic picture of the coming attack upon Jehovah's people by Gog of Magog and his hordes. Gog, the prophecy's principal character, was identified as Satan. And, Franz showed, the land of Magog is the location of the wicked spirit forces in a limited spiritual realm near earth's vicinity following their expulsion from heaven by 1918 (C.E.). (Rev. 12:7-9)

The speaker showed that the present prosperity, unity and security of Jehovah's people would cause Gog and his forces to attack. But through all this terrific storm Jehovah would preserve the New World society. How much the 112,700 listeners appreciated this warning and the admonition to keep trusting in Jehovah and proclaiming the good news of his kingdom by Christ!

THE ASSEMBLY'S MOVING CONCLUSION

Delegates were in for a particularly moving experience on Sunday afternoon, July 26. For N. H. Knorr's public discourse "After Armageddon—God's New World" 165,829 persons assembled inside Yankee Stadium, in overflow tents and at Trailer City. There were 91,562 persons in the stadium itself. Not long before the public talk, gates were opened and thousands filed in to sit on the grass of the playing field. Additional thousands heard the speech over the Society's radio station WBBR.

That absorbing hour passed quickly and soon the public talk was over. A cool breeze refreshed the thousands who remained for the assembly's closing session. Basing his remarks on Psalm 145, Brother Knorr gave an hour-long talk stressing the need to praise Jehovah, exalt him as God, advertise him as Universal Sovereign and make known his kingship. With the lyrics of the song "Sing Triumphal Praise!" and a closing prayer, the greatest Christian assembly to that time came to a happy ending.

DIVINE WILL INTERNATIONAL ASSEMBLY

"When the year 1958 is mentioned even now," wrote Angelo C. Manera, Jr., "there is one big event that comes into the minds of Jehovah's witnesses—the 'great convention,' the Divine Will International Assembly of Jehovah's Witnesses. What a convention!" This notable gathering brought together delegates from at least 123 countries and island groups. At a time of strain in international relations, with the threat of war looming in the Middle East, Jehovah's people met in peace and unity at New York city's Yankee Stadium and nearby Polo Grounds on July 27 to August 3, 1958.

For nearly two weeks before the convention Brother Knorr met with over eighty of the Society's branch overseers and their assistants. They discussed the new book he had prepared on branch office procedure after personally inspecting the largest branch, in Brooklyn, the one for the United States. Other profitable meetings were held with these men, as well as missionaries, special pioneers and circuit and district overseers during the convention itself.

Something happened on Wednesday, July 30, that moved Ernest Jansma to remark: "I am certain its magnitude will live long in the annals of theocratic history." Indeed, nothing like it had happened since Pentecost of 33 C.E., in Jerusalem, when about 3,000 new followers of Jesus Christ were baptized on one day. (Acts 2:41) Shortly after hearing the talk "Baptism According to the Divine Will," 7,136 persons (2,937 men and 4,199 women) were immersed at Orchard Beach, some miles away, thus symbolizing their dedication to Jehovah God. This was the largest mass baptism at one location in modern times.

At this grand gathering the earthly paradise, the spiritual paradise and the heavenly paradise—all three were considered in the discourse "Maintaining Our Spiritual Paradise," given by Brother Knorr. After this absorbing talk, the speaker related that missionaries in Thailand had once asked whether the Society would produce a study publication, not refuting falsehood, but setting forth just the true Biblical teaching. To meet their need and that of Christians everywhere, he said, the Society had produced the new book *From Paradise Lost to Paradise Regained.* Written in simple language and profusely illustrated, the *Paradise* book has been a delight to young and old alike. "A whole generation of children has grown up fingering the *Paradise* book," says Grace A. Estep, "carrying it to meetings with them, sharing it with their little playmates, being able to relate, long before they were old enough to read, a whole series of Bible stories just from the pictures."

Saturday, August 2, was "Your Will Come to Pass" Day. That afternoon the Society's president gave the stirring discourse "Let Your Will Come to Pass," after which he thrilled his audience of 175,441 by announcing release of the new book *"Your Will Be Done on Earth."* How the delegates yearned to probe its explanation of prophecies, especially those in the book of Daniel!

"WHAT A WITNESS TO JEHOVAH!"

How might one describe what took place at the Divine Will International Assembly on Sunday, August 3? A printed convention report said of it: "What a witness to Jehovah!" That it was indeed. "Sunday was a day that no one who was at the assembly could ever forget," says Edgar C. Kennedy. "The gathering for the public talk at Yankee Stadium was a sight to behold. From where we sat we could see the continuous stream of people coming into the stadium, filling the stands and overflowing onto the field, being seated on the grass in orderly sections. To all watching,

it was an overwhelming exhibition of the 'great crowd' coming to the side of Jehovah's anointed remnant to join them in praising his name, doing his 'Divine Will.' We thank God that we could be a part of that crowd. As the stadium was being filled to capacity, the same thing was happening at the Polo Grounds. At 3:00 p.m. there was a hushed silence among the more than a quarter of a million people present as the chairman rose to introduce the speaker, N. H. Knorr, president of the Watch Tower Bible and Tract Society, and to announce the subject of his talk, 'God's Kingdom Rules —Is the World's End Near?'"

That vast crowd numbered 253,922! Judging from Friday's large audience, there must have been some 60,000 of the public present. During that hour multitudes heard convincing Scriptural proof that God's kingdom had been ruling since 1914 C.E. and that the world's end is near.

MAKING GOD'S WORD AVAILABLE

To educate people for life and to advance the earthly interests of God's kingdom, it was imperative that the very Book having the Kingdom theme be made readily available to the people. For years Brother Knorr had felt that way. In fact, while working at the Society's factory he long had in his desk certain material that could be used to print a complete Bible, but circumstances had not developed in such a way as to make it possible to go ahead with this idea. After becoming the Society's president, however, Brother Knorr lost no time in making this thought a reality. Important, too, was the producing of low-cost Bibles, so that people in general could obtain and read copies of God's Word.

When N. H. Knorr spoke on the subject "Presenting 'the Sword of the Spirit,'" back in 1942 at the New World Theocratic Assembly of Jehovah's Witnesses in Cleveland, Ohio, he identified the Bible as the greatest offensive weapon, the "sword of the spirit." (Eph. 6:17) In essence, he expressed the thoughts of Jehovah's servants in general: 'If we could only find the text we want, we could hold off our opponents, we could comfort those that mourn, we could make simple to others, with abundance of proof, the things so clear to us. If we only had a Bible with helps wherein we could find quickly what we need!'

There was such a provision made at this assembly—the new Watch Tower edition of the *King James Version*, the first *complete* Bible ever printed on the Society's own presses. Months of study by more than 150 collaborating servants of Jehovah had resulted in

compiling, as part of this publication, a concordance specially designed for use by God's people in their preaching work. As James W. Filson says, this Bible "filled a real need." "We needed it ourselves; we needed it also to place with the people in our territories. . . . It was fine to have a good, inexpensive Bible to place with them for only $1.00. To this day it is the only Bible in many homes of people not in the truth."

Brother Knorr had another basic thought in mind. That was the preserving of Jehovah's name in all languages. There was a translation of the Bible that used the divine name in the Hebrew Scriptures. It was the *American Standard Version*. The Society purchased the use of plates to print this Bible, and the greatly appreciated Watch Tower edition became available to delighted conventioners at the United Announcers' Theocratic Assembly of 1944. "We used this Bible extensively on our return visits and Bible studies," remarks Edgar C. Kennedy.

A NEW BIBLE TRANSLATION

Particularly since 1946 had the Society's president sought a modern-speech translation of the Christian Greek Scriptures that would furnish the basis for gaining yet further truth by faithfully presenting the sense of the original writings. When Brother Knorr spoke to an audience of 82,075 during the international Theocracy's Increase Assembly on August 2, 1950, he reported that at Brooklyn Bethel on September 3, 1949, there had been a joint meeting of the boards of directors of the Pennsylvania and New York corporations, only one director being absent, at which time he announced the existence of a "New World Bible Translation Committee." It had completed and turned over to the possession and control of the Watch Tower Bible and Tract Society, Pennsylvania corporation, a translation of the Christian Greek Scriptures. The factory force began working on the first of the manuscript on September 29, 1949.

That afternoon, August 2, 1950, Brother Knorr had the delight of releasing to very thrilled conventioners the *New World Translation of the Christian Greek Scriptures* in English. It was no revision of some earlier Bible translation. It was brand new! The New World Bible Translation Committee had used the noted master Greek text by scholars Westcott and Hort, while also consulting Greek Bible texts prepared by others. Archaic words like "thee" and "thou" had not been used. This Bible was in modern speech, readily understood by present-day English readers.

Especially noteworthy was the use of the divine

name "Jehovah" 237 times in the main text of the *New World Translation of the Christian Greek Scriptures*. The Translation Committee's foreword clearly presented the valid grounds for using the Name. Many were the fine features of the *New World Translation*.

In time, the *New World Translation* had profound effects upon the speech of Jehovah's people in general. For instance, instead of "brethren," it used "brothers," and so God's servants began using the modern term. (Rom. 1:13) Also, early in 1953 the word "congregation," employed in the *New World Translation*, supplanted "company" as a word used with reference to a congregated group of God's people.—Compare Acts 20:17; Colossians 4:15, *New World Translation*.

Through the years, five volumes of the *New World Translation of the Hebrew Scriptures* were prepared, then released at assemblies of God's people. During their 1961 United Worshipers District Assemblies, Jehovah's Christian witnesses were especially overjoyed to receive the complete one-volume edition of the *New World Translation of the Holy Scriptures*. Incidentally, by this time their numbers had risen to 965,169 Kingdom proclaimers earth wide. Surely, Jehovah had been blessing their efforts. By his holy spirit, God was making things grow.—1 Cor. 3:6, 7.

BIBLE PRODUCTION ROLLS ON!

The abiding desire to get the Word of God in the hands of the people has continued among Jehovah's servants through the years. Therefore, Bibles of many types have become available. For example, the 1963 "Everlasting Good News" Assembly of Jehovah's Witnesses was marked by the release of a pocket-sized edition of the revised 1961 English *New World Translation of the Holy Scriptures*. Another English release was the valuable large-print original edition, bound in one volume, complete with cross-references, footnotes and an extensive appendix. But just imagine the delight of Italian, Dutch, French, German, Portuguese and Spanish conventioners as they received the newly released *New World Translation of the Christian Greek Scriptures* in their native languages! *"Bravo! Bravissimo!"* exclaimed an Italian-speaking delegate. A German conventioner said: "What an opportunity for Jehovah's witnesses to awaken the interest that the Germans once had in the Bible!" Later, the complete *New World Translation* became available in the aforementioned languages.

Printed releases of the "Divine Name" District Assemblies of 1971 included the 1971 large-print revised edition of the *New World Translation of the Holy Scriptures* in English. And for those desiring to make a scholarly approach to the study of the Scriptures, there is the 1,184-page volume entitled "The Kingdom Interlinear Translation of the Greek Scriptures," published in 1969.

The continuing desire to keep Jehovah's name before the people has been the motivation behind other Bible-printing activities. Thus in 1972 the Watch Tower Society produced *The Bible in Living English*, by the late Steven T. Byington. It consistently renders the Hebrew Tetragrammaton as "Jehovah."

Since 1950 millions of copies of the *New World Translation* have been distributed throughout the earth, many of them in English. Greatly appreciated, therefore, was the *Comprehensive Concordance of the New World Translation of the Holy Scriptures*, released in 1973, with some 14,700 word headings and about 333,200 entries. Many members of the Brooklyn Bethel family worked industriously at compiling it, proofreading it, and so forth. Certainly, with this provision much time is being saved in locating desired Bible texts.

Today, the *New World Translation of the Holy Scriptures* is available in its entirety in seven languages, and the Christian Greek Scriptures in one other tongue. Also, work is under way on the Christian Greek Scriptures in four other languages. In English the regular edition of the *New World Translation* of the whole Bible is still available for $1.00 a copy, and the equivalent is all that is being received in foreign currencies for this excellent translation of the Bible in other languages. Why such a low cost? So that the Holy Scriptures may reach the hands of the people, that the honest-hearted among them may read and accept it, "not as the word of men, but, just as it truthfully is, as the word of God."—1 Thess. 2:13.

More than three decades have passed since one of the Society's presses rolled off the first copy of the Watch Tower edition of the *King James Version*. During the intervening years, many dedicated hands have worked diligently to get copies of God's Word to the people in ever-increasing numbers. Why, from 1942 through the 1974 service year, 28,533,890 copies of the Scriptures, the whole or a part, have been produced at the Society's Brooklyn printing plant. And it may surprise you to know that during 1974 as many as fifteen rotary presses of the Watchtower Society in Brooklyn were being used full time to print Bibles.

Coupled with this tremendous production of Bibles has been the publishing of millions of Bible study aids. All of them—like *"All Scripture Is Inspired of God and Beneficial"* and *Aid to Bible Understanding*—

have helped to make industrious Bible students and competent theocratic proclaimers of the good news out of thousands of persons from many walks of life. And, since some persons have doubted the authenticity of the Scriptures, earnest efforts have been made to prove that these are indeed of divine origin. Notable in this regard is the 192-page book *Is the Bible Really the Word of God?* with a printing of over 18,768,000 in 27 languages. This 1969 publication of the Society masterfully shows that the Bible's truthfulness does not depend on evidence uncovered by archaeologists, as though the Scriptures were in a weak position, needing aid from worldly "authorities." Rather, the book's weighty points are argued from the standpoint of the Bible's strength, based on its own powerful testimony, its reasonableness and the fact that it answers questions that otherwise remain unanswered. "It came at a time when the clergy were becoming more outspoken in their efforts to discredit the Bible," comments Webster L. Roe, "and served to brace up the sagging faith of many to the point of making a sincere study of the Bible."

'LIVE OR DIE, WE BELONG TO JEHOVAH!'

Jehovah's witnesses are not peddlers of God's Word. (2 Cor. 2:17) They sincerely advocate it and personally believe it. That is why they are firm in their adherence to God's law on blood. In fact, they have become known the world around for their loyal compliance with God's decree that blood should not be eaten or taken into one's system to sustain the body's vital forces. (Acts 15:28, 29) Even when life seems imperiled, Christians repeatedly have said, in essence, 'live or die, we belong to Jehovah.'—Rom. 14:7, 8.

The sanctity of blood was highlighted in *The Watch Tower* of December 15, 1927. Among other things, its article "One Reason for God's Vengeance" said: "God told Noah that every living creature should be meat unto him; but that he must not eat the blood, because the life is in the blood." Years later, *The Watchtower* (December 1, 1944) stated: "Not only as a descendant of Noah, but now also as one bound by God's law to Israel . . . the stranger was forbidden to eat or drink blood, whether by transfusion or by the mouth. (Gen. 9:4; Lev. 17:10-14)" In succeeding years, matters became even clearer.

The Watchtower of July 1, 1945, clarified the Christian position on blood. Among other things, it pointed out that, though blood transfusion dates back to the ancient Egyptians, the earliest reported case was a futile attempt to save the life of Pope Innocent VIII in 1492,

an operation that cost the lives of three youths. More significantly, this issue of *The Watchtower* showed that God's law on blood as given to Noah is binding upon all mankind and that Christians are required to abstain from blood. (Acts 15:28, 29) Summarizing, *The Watchtower* said:

"Seeing, then, that the Most High and Holy God gave plain instructions as to the disposition of blood, in harmony with his everlasting covenant made with Noah and all his descendants; and seeing that the only use of blood that he authorized in order to furnish life to humankind was the use of it as a propitiation or atonement for sin; and seeing that it was to be done upon his holy altar or at his mercy seat, and not by taking such blood directly into the human body; therefore it behooves all worshipers of Jehovah who seek eternal life in his new world of righteousness to respect the sanctity of blood and to conform themselves to God's righteous rulings concerning this vital matter."

The Christian's stand on blood transfusions had now been clearly defined. Samuel Muscariello was confronted with a test of his integrity on this matter. Blosco Muscariello tells us: "Shortly after getting out of prison [where he was confined for his Christian neutrality], my younger brother, Samuel, contracted the kind of strep throat that results in uremic poisoning. The doctors prescribed an operation—with blood transfusions, of course—giving him two years at the most to live without the operation and the blood. Sam walked out on them. This was in the year 1947. . . . Besides the *Watchtower* statement [one that they had particularly noted], the words of [visiting] Brother Sullivan at the prison kept ringing in our ears . . . 'the taking of blood is wrong.' In exactly two years, Sam was taken back to the hospital, dying. Under pressure, I went to his bedside and said, 'Sam, they want to give you blood.' Half drugged, half conscious, he tried to get out of bed [to avoid receiving blood, which never was administered to him] . . . our family, though saddened [by his death], was strengthened by Sam's clear thinking and integrity to Jehovah even until death."

In the early 1950's an issue developed over the refusal of Jehovah's witnesses to accept blood transfusions. On April 18, 1951, the state went to court in Chicago, Illinois, to take a child away from its parents so that doctors might give it a blood transfusion. Six-day-old Cheryl Labrenz was said to have a rare condition in which her red blood cells were being destroyed. According to the doctors, she would die if she did not receive a blood transfusion. As Christian

witnesses of Jehovah, her parents, Darrell and Rhoda Labrenz, correctly viewed blood transfusion as a violation of God's law and thus opposed it. They were concerned about their baby's eternal welfare, for everlasting life is the prospect only of those adhering to God's laws. But by court order blood was administered to Cheryl despite her parents' protests.

The Labrenz case was but an early chapter in what has become a lengthy narrative. For more than two decades now Jehovah's witnesses have been in the spotlight because they have shown respect for God's law on blood. Marie M. Greetham remembers well what happened to her brother, Dan Morgan. A terminal cancer patient, three times he was discharged from a veteran's hospital in New York city because he staunchly refused to accept blood transfusions. When admitted a fourth time, he still refused to accept blood. Sister Greetham tells us: "This happened in August 1951 and Dan died in October 1951 at the age of fifty-four. Dan was so peaceful and happy. Just four days before he died, he explained to another sister how, very soon, he would close his eyes, but he was happy because he had been faithful and his reward was great, being one of the 'little flock' of Christ's followers."—Luke 12:32; Rev. 2:10.

But is death inevitable because a person rejects a blood transfusion? Certainly not! Consider the case of Gladys Bolton. She was told by her doctor that she had an aneurysm in the main artery leading to her spleen and that the spleen would have to be removed. She agreed to the operation on the condition that no blood transfusions would be administered to her. Though surprised, the doctor listened to her explanation and noted that she would not object to a 'blood substitute.' He agreed to operate without using blood and this was done on May 21, 1959. Before it was possible to remove the spleen, however, the artery ruptured and Sister Bolton lost over 70 percent of her blood. Though doctors and nurses in the operating room were calling for blood, her doctor held to his promise. She was unconscious for two weeks and in an oxygen tent for three, suffering one complication after another, but the doctor was very attentive and gradually Sister Bolton improved. She writes: "One day when we were alone, he said: 'Mrs. Bolton, don't ever give up your God Jehovah. From all medical history and records you should be dead right now. No one has ever lost that much blood and lived!' I replied: 'Doctor Davis, I have no intentions of giving up Jehovah, but Jehovah's witnesses don't teach divine healing today. We appreciate good doctors and nurses, and all of you have worked hard to keep me alive. However, because we obeyed Jehovah's command concerning blood all of us have been blessed.' He seemed happy with my reply and thanked me." Sister Bolton was dismissed from the hospital on July 1, 1959.

Through the years, Jehovah God has graciously made bountiful provision for those who wish to adhere to his law on blood. In this constant flow of spiritual aid must be included the 64-page booklet *Blood, Medicine and the Law of God,* published in 1961. Have you used it to discuss this vital subject with your doctor?

PROMOTING TRUE WORSHIP

Jehovah's servants know that if they are to enjoy divine favor they must engage in clean, undefiled worship. (Jas. 1:27) They need to be morally and spiritually clean. (Isa. 52:11; 1 Cor. 6:9-11) Properly, such points have been stressed by means of assembly talks, *Watchtower* articles, and the like, especially during relatively recent years as the world in general has sunk deeper and deeper into the morass of moral degradation.

In 1951, advocates of true worship learned something significant about the term "religion." Some of them could well recall 1938 when, at times, they carried the thought-provoking sign "Religion Is a Snare and a Racket." From their standpoint then, all "religion" was unchristian, from the Devil. But *The Watchtower* of March 15, 1951, approved of using the adjectives "true" and "false" respecting religion. Furthermore, the absorbing book *What Has Religion Done for Mankind?* (published in 1951 and released during the "Clean Worship" Assembly at Wembley Stadium, London, England) had this to say: "Taken according to the way it is used, 'religion' in its simplest definition means a system of worship, a form of worship, without regard to whether it is true or false worship. This agrees with the meaning of the Hebrew word for it, *'a·voh·dáh,* which literally means 'service', regardless of to whom it is rendered." Thereafter, the expressions "false religion" and "true religion" became common among Jehovah's witnesses.

God's people were determined to practice true religion and to remain morally and spiritually clean for Jehovah's service. Particularly was this emphasized in *The Watchtower* of March 1, 1952, containing the highly significant articles "Keeping the Organization Clean," "Propriety of Disfellowshiping" and "Sin Making Reinstatement Impossible." This journal showed that it was proper to expel an unrepentant baptized wrongdoer from the Christian congregation. (1 Cor. 5:1-13) If the sinner later repented, it was pointed out, reinstatement was possible.—2 Cor. 2:6-11.

This was not the first time *The Watchtower* had mentioned expulsion of unrepentant sinners from the congregation. From 1952 onward, however, the need to maintain the spiritual cleanliness of the Christian congregation was especially stressed. The passing of years also brought increasing awareness that merciful treatment of repentant ones was essential. (Jas. 2:13) Often, therefore, overseers have brought about spiritual restoration of erring ones before matters have deteriorated to the point that expulsion from the congregation was required.—Gal. 6:1.

Christians do not associate with disfellowshiped persons in a spirit of brotherhood. Nor do they tolerate wickedness among themselves. But what if disfellowshiped individuals forsake their wrong course? Highly pertinent to that question are the articles "Divine Mercy Points the Way Back for Erring Ones" and "Maintaining a Balanced Viewpoint Toward Disfellowshiped Ones," appearing in *The Watchtower* of August 1, 1974. These show that such disfellowshiped persons can be given real encouragement to get reestablished on the road to life.

Playing no small role in keeping the organization clean have been a number of assembly talks. For instance, L. E. Reusch especially mentions the 1964 assembly discourse "Keeping the Organization of Public Servants Pure, Chaste," as delivered by F. W. Franz. Says Brother Reusch: "He illustrated a young girl of easy virtue as being like a dirty towel in a public washroom. Frank, straight language on morals spelled things out in plain talk. . . . what marvelous timing—wise counsel in preparation for the avalanche-like decline of morals since then!"

The flow of sound Scriptural counsel has continued unabated through the years. Spiritually speaking, the publications have shown Jehovah's people the proper way in which to walk.

EXPANDING THE KINGDOM WITNESS

During the 1950's pronounced efforts were made to expand the work of declaring the Kingdom message. In fact, a very significant step was taken in 1951. Speaking at an assembly in Washington, D.C., in October 1951, Brother Knorr disclosed that nearly 50 percent of the counties in the United States (1,469 out of 3,062) were completely unworked or were receiving only a partial witness. But this would change. Regular publishers and pioneers would be assigned to work in these territories during June, July and August of 1952. This met with an enthusiastic response. Similar work in isolated territories has been carried on up to our present time.

A further notable step in advancing the Kingdom witness marked the 1957 "Life-giving Wisdom" District Assemblies. Writes Marie Gibbard: "At this time we first heard the expression 'serve where the need is great.' Families could, in effect, do missionary-like service. This was a new concept in service that opened doors of opportunity to individuals and families who could not take advantage of Gilead School training and enter the formal missionary field."

Many Christians who have moved to places in the United States or abroad where the need for Kingdom preachers was greater than in their former congregations have been able to encourage and upbuild fellow believers, aid new ones to gain knowledge of God's truth or even share in the establishment of a congregation.

LEARNING TO BE BETTER PREACHERS OF THE GOOD NEWS

"Everyone should be able to preach the good news from house to house," declared Brother Knorr, citing that as a primary objective among Christians. He made that remark on July 22, 1953, at the international New World Society Assembly. Jehovah's witnesses had used phonograph recordings and testimony cards to preach the good news in years past, but that was not being done now. Yet there was a need for more training. As he spoke on the subject "Principal Work of All Servants," Brother Knorr announced a new house-to-house training program. Circuit and district servants (overseers) would have much to do with it, but all appointed servants in the congregations would render aid so that each Kingdom publisher might become a regular door-to-door proclaimer of the good news. While visiting a congregation, the circuit servant would select experienced house-to-house preachers to work with new and inexperienced ones in the training program. This far-reaching provision for qualifying more Christian witnesses had its start on September 1, 1953, and soon was in full swing.

"The training program . . . was a very fine thing," says James W. Filson. "Some who were timid were helped to reach out. Some who felt that they could do only one thing, such as magazine work, were helped to try to have a part in other features [of God's service]. In trying to help others, many improved their own abilities."

BOLDLY WIELDING THE "SWORD OF THE SPIRIT"

Christians must be qualified to wield "the sword of the spirit, that is, God's word." (Eph. 6:17) In this,

the training program was of great aid. With the passing of time, various outlines for suggested three- to eight-minute house-to-house sermons and ten- to fifteen-minute sermons for use on return visits were published by the Watchtower Society in the monthly service instruction bulletin *Informant* and its successor *Kingdom Ministry*. Some Witnesses later found it easier or more convenient to use short sermons based on one scripture, such as Isaiah 2:4 or John 17:3.

To Walter R. Wissman the giving of Bible sermons in house-to-house witnessing and on return visits "was a milestone in our theocratic progress." Increasingly the public identified God's people with the Bible. R. D. Cantwell remarks: "It wasn't long until there was heard less and less of the old charge at the door that Jehovah's witnesses were 'book salesmen.'"

"What a grand improvement we have made in our house-to-house service!" exclaims Myrtle Strain. "No more is there need of a card to hand the people to read, or a need to play a record, or to go in and spend an hour telling them the whole outline of God's purpose. Now we have all learned how to give a short sermon at the door, well prepared with a set theme, backed up by two or three pointed scriptures. We can use many short sermons, all based on important, timely scriptures. Moreover, we are anxious to draw the householder out in the conversation." Whether accepting the message or not, people thus have been given a witness.

EXPOSING A FALSE LIGHT

While Jehovah's witnesses were becoming more proficient in using the Holy Scriptures at the doors of the people, they had lost none of the fiery enthusiasm that had characterized their activities of past years. Thus, early in 1955, Jehovah's witnesses fearlessly declared a message that exposed a false spiritual light.

On Sunday, April 3, 1955, a bold proclamation of judgment was delivered against Christendom, and, in fact, the entire system of false religion. This was done by the simultaneous delivery of a public address by Christian speakers in many languages throughout the earth. That powerful lecture entitled "Christendom or Christianity—Which One Is 'the Light of the World'?" was heard by over a half million persons.

Jehovah's servants were eager to let the people know that Christendom is a false light. In time, the Watch Tower Society met the great demand for this message in booklet form by publishing 22,000,000 copies in thirty languages. Eager to share in its distribution, thousands of new publishers participated in the field service for the first time during April 1955. That month an all-time peak of 625,256 Kingdom publishers was reached throughout the world. In late July 1955, Jehovah's witnesses mailed letters and these forceful booklets to clergymen and editors.

"THE WORD"—WHO IS HE?

The exposure of Christendom's false light certainly was not to the liking of many clergymen, but they had not received their last message from Jehovah's witnesses. Not by any means! Many clerics were denying the divine inspiration of the Holy Scriptures. Others claimed to advocate the Bible, but were teaching God-dishonoring doctrines. The Trinity was among these false teachings. In this regard—whether they liked it or not—clerics got a message from Jehovah's Christian witnesses late in 1962.

It came in the form of a 64-page booklet entitled "'The Word'—Who Is He? According to John." In it the Trinity doctrine was exposed as being false beyond denial. The booklet was scheduled for special distribution during November 1962. Not only did Kingdom proclaimers offer it in their house-to-house work. They mailed each Protestant and Catholic clergyman a copy, along with a covering letter prepared by the Watchtower Society. Thus a tremendous witness was given, identifying the "Word" of John 1:1 as being, not God, but the Son of God, Jesus Christ, in his pre-human existence.

ASSEMBLIES ON THE MOVE

Contributing measurably to the development of needed Christian courage for the preaching work have been the regular assemblies of God's people. Some of them have been unusual in a particular respect. They have been assemblies on the move, with some delegates traveling from place to place, even around the world. What a unifying effect such gatherings have had! Christians in one land may read of the experiences and activities of their fellow believers in other countries. But to meet them and share their company—even when language barriers exist—is truly a rewarding experience. Though they may be unable to communicate in the same tongue, when God's people of different national and racial backgrounds meet together they do speak one language, the "pure language" of truth that God has graciously given to all those on earth who love him.—Zeph. 3:9.

Noteworthy among conventions on the move was the "Triumphant Kingdom" Assembly of Jehovah's Witnesses during 1955. In but ten weeks thirteen as-

semblies were held in the United States and abroad, and many delegates journeyed to the various gatherings. One publication said that this was "probably the biggest mass movement of Americans through Europe since the Allied invasion during World War II."

The Watch Tower Society had chartered forty-two planes and two steamships (the Arosa Kulm and the Arosa Star). These ships actually were floating convention halls because spiritually upbuilding programs were arranged on them daily for the benefit of the passengers.

One of the European assembly locations was the Zeppelinwiese in Nuremberg, where 107,423 persons gathered. "We in America were overjoyed," says C. James Woodworth, "to learn that in the very place that Hitler had screamed 'annihilation' for Jehovah's witnesses, these Christian people had the largest of all their 'Triumphant Kingdom' Assemblies! Where was Hitler?"

AROUND-THE-WORLD CONVENTION

For Jehovah's people, something very significant began in Milwaukee, Wisconsin, on June 30 and ended on September 8, 1963, in Pasadena, California. This was the "Everlasting Good News" Assembly of Jehovah's Witnesses—actually an around-the-world convention held in over twenty-four cities. In all, 583 delegates took a whirlwind tour around the globe. The various travelers, taking slightly different routes, assembled with throngs of fellow believers in such cities as London, Stockholm, Munich, Jerusalem, New Delhi, Rangoon, Bangkok, Singapore, Melbourne, Hong Kong, Manila, Seoul and Honolulu.

Many delegates to the London assembly visited the British Museum. There, among other things, they saw the Nabonidus Chronicle, which helps to date Babylon's fall in 539 B.C.E. Interesting, too, was a clay liver, used for divination in Babylonian religion.—Compare Ezekiel 21:21.

Conventioners who journeyed to Bible lands visited many sites of Biblical significance. When they saw the famed cedars of Lebanon, the plains of Moab, or the Valley of Hinnom, their appreciation of God's Word was enhanced.

When traveling conventioners reached the Far East, they saw there, as elsewhere, effects of Babylon's religious influence. At Wat Po in Bangkok, delegates saw a phallic symbol, before which barren women prayed in hopes of having children. Murals seen in Buddhist Wat Sakhet, also in that city, depicted both Nirvana and a hell of torment. The similarities between Dante's Inferno and what conventioners saw depicted here made the common origin of the two religious ideas unmistakable.

Observing such features of false worship gave added meaning to the stirring assembly talk "Execution of Divine Judgment upon False Religion." During that discourse listeners were taken back to ancient Babel (Babylon). When God confused the language of that city's tower builders, they moved to other lands, carrying their unclean religion with them. It came to be practiced in various languages, and thus a world empire of false religion came into existence. Because of its origin in Babylon, the Bible book of Revelation terms it "Babylon the Great." (Rev. 18:2) It was in connection with that moving discourse that assembly delegates received the new 704-page English book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Actually two volumes in one, its first section considers ancient Babylon's relationship with Jehovah's people; Part Two includes a verse-by-verse analysis of Revelation chapters 14-22.

VISUAL AIDS HELP TO MAKE DISCIPLES

In the months following the assembly, a thought-provoking motion picture was completed by the Society. "Powerful!" "Inspiring!" "Revealing!" "Shocking!" These were typical reactions to this two-hour-long color motion picture "Proclaiming 'Everlasting Good News' Around the World." This film features the globe-encircling 1963 "Everlasting Good News" Assemblies, where a total of 580,509 gathered to hear the outstanding public lecture "When God Is King over All the Earth." But this movie is no mere travelogue. It shows clearly that a city now in ruins affects the lives of millions today. From that city—ancient Babylon—have sprung symbols and ceremonies that have permeated the way of life of nearly all earth's inhabitants. Underscored is the urgency of abandoning Babylon the Great. Depicted are the warmth and love of true Christians, as displayed at their assemblies around the world. Viewers can see that there is an organization with which one should associate upon getting out of Babylon the Great. Accordingly, lovers of righteousness are urged to abandon the world empire of false religion and associate with worshipers of Jehovah. —Rev. 18:4, 5.

By 1963 the Watch Tower Society had been using modern-day motion pictures for a decade as visual aids in making disciples. Why, following the 1953 international assembly the Society released the engrossing movie "The New World Society in Action." It was the first motion picture produced by the Society

since the "Photo-Drama," nearly forty years earlier. This hour-and-twenty-minute film proved to be a mighty instrument in acquainting viewers with the magnitude of God's earthly organization, the tremendous amount of work turned out by the Bethel family, the activity of Jehovah's witnesses in general, their large conventions and the smooth and efficient way in which the New World society was functioning. H. A. Cantwell states: "This was a wonderful means of helping newly interested persons to see just how large and extensive the organization is."

"Happiness of the New World Society" and "Divine Will International Assembly of Jehovah's Witnesses" were motion pictures released by the Society following the large conventions of 1955 and 1958. Jehovah's servants also used the medium of motion pictures to counter the "God is dead" philosophy. In 1966 the Watch Tower Society produced the absorbing color movie "God Cannot Lie." This faith-building film proved that God is alive and that he is working out his purposes for earth and man. Colorful motion pictures, interspersed with striking color illustrations, helped audiences to visualize principal Bible events and to grasp their significance for our day. "I enjoyed the movie," said one person, "particularly because it used historical events that were in fulfillment of Bible prophecies as proof that 'God Cannot Lie.' For example, the various ruins shown exist for everyone to see that God did not lie. Seeing them made me more assured that God will not lie concerning what He has said will occur now and in the future."

The motion picture "Heritage," also produced by the Watch Tower Society in 1966, dealt with the various temptations faced by young persons today. However, Angelo C. Manera, Jr., remarks that it showed "what the youth of the New World society were doing and how they were overcoming these temptations and following a Christian course of action." Unique in that it had a sound track, unlike other recent movies produced by the Society, it was shown by many television stations. So, thousands viewed it in their homes. "Heritage" also was presented at circuit assemblies and other public gatherings.

During recent years, circuit overseers have presented slide programs at public meetings while visiting congregations of God's people. The first of these began to be shown in September 1970. Entitled "Visiting the World Headquarters of Jehovah's Witnesses," it was designed to acquaint persons with God's organization in a way that would motivate them to take proper action. Another of these slide presentations—"A Close Look at the Churches"—helped audiences to realize

that the churches of Christendom are no place for those who love truth and righteousness. Not only would it make them want to disassociate themselves from the world empire of false religion; likely it would also motivate such individuals to share in aiding others to flee from Babylon the Great. These are but examples of slide programs presented by circuit overseers as visual aids toward imparting Scriptural instruction.

SOMETHING NEW AND THRILLING!

"Listen to Daniel's Words for Our Day." Do you remember that portion of the 1966 "God's Sons of Liberty" District Assemblies? As delegates listened to it, a startling thing occurred. Different voices came over the loudspeaker, representing Daniel, the three faithful Hebrews—even angels. There was the sound of music, and the three Hebrews were given a final opportunity to bow to the image of gold set up by Nebuchadnezzar on the Plain of Dura. Firmly, however, they maintained their integrity, refused to bow, and experienced Jehovah's deliverance.—Dan. chap. 3.

Here was a new and different way to impart Bible instruction. Assembly audiences felt as though they had been transported to ancient Babylon. They received a similar thrill from the presentation entitled "See Jeremiah's Endurance, Needed in Our Day." Indeed, the delegates did "see" the endurance of Jeremiah. A Bible drama, with actors in costume depicting the life and times of that Hebrew prophet of ancient Jerusalem, took place before their very eyes. The dramatic impact was heightened by sound effects. All in attendance became much more aware of Jeremiah's ordeal and of his faithfulness—standing alone with a howling mob demanding his life. How this emphasized the trust that worshipers of Jehovah must place in their God! And how they were impressed with the need to endure in God's service, even in the face of death!

The year 1966, then, was the beginning of something —a new way to teach at assemblies of God's people. Through the years since 1966 Bible dramas have been a regular feature of large assemblies held by Jehovah's people. Often these dramatizations have been presented earlier at graduations of the Watchtower Bible School of Gilead, the students portraying persons of ancient and modern times.

Considering the blessings and benefits of these dramatizations, James W. Filson remarks: "I feel that the Bible dramas have been an excellent aid in bringing home to us the lessons and counsel of the Bible's record." In fact, some have been moved by assembly

dramas to confess wrongdoing and seek spiritual assistance.—Prov. 28:13; Jas. 5:13-20.

ADVOCATES OF GOD'S KINGDOM AND NO OTHER GOVERNMENT

Jehovah's Christian witnesses give their allegiance to God's kingdom. Repeatedly through the years they have demonstrated this. For instance, go back almost a quarter of a century to Tuesday, August 1, 1950—"Theocratic Devotion Day" at the Theocracy's Increase Assembly of Jehovah's Witnesses. In his discourse "The Increase of His Government," Brother Knorr presented a mountain of evidence exposing as entirely false the charge made by religious adversaries that Jehovah's witnesses support Communism. Not only had various parts of the United States government refused to place the Witnesses on the list of subversives and Communist fellow travelers, but the Watch Tower Society's own published record since 1879 definitely proved that Jehovah's servants are against Communism. Plainly, Brother Knorr showed that true Christianity does not pave the way for the rise and growth of atheistic Communism, but hypocritical Christianity does! It was after that message that the Society's president proposed a declaration and resolution against Communism, which was enthusiastically endorsed by the convention audience of 84,950.

A few years later, during 1956 and early 1957, a petition was unanimously adopted by 462,936 delegates at 199 assemblies of Jehovah's witnesses from June 1956 through February 1957. From each assembly such a petition was directed to Nikolai A. Bulganin, then premier of the U.S.S.R. The petition described the harsh treatment experienced by Jehovah's witnesses in Russia and Siberia. It asked that imprisoned Witnesses be freed and authorized to organize, and it requested that they be permitted to establish regular relations with their governing body and be allowed to publish and import Bible literature. The petition drew attention to the Kingdom-preaching work done by Jehovah's witnesses, while disclaiming any political interests or affiliations on their part. Furthermore, the petition proposed a discussion between representatives of the Watch Tower Bible and Tract Society and those of the Russian government. It suggested that a delegation of Witnesses be permitted to proceed to Moscow for this purpose, as well as to visit the various camps where witnesses of Jehovah were interned.

On March 1, 1957, a combined petition was signed and sent to the Russian government by the Watch Tower Society's seven directors. The Communists never replied or made any acknowledgment of its receipt. Nonetheless, Russian witnesses of Jehovah have continued to speak God's Word boldly as advocates of God's kingdom and no other government.

Not only have Jehovah's witnesses been staunch advocates of God's kingdom; they have also drawn attention to the failure of Christendom's clergy in this regard. So it was that a very significant resolution was adopted by God's people on Friday, August 1, 1958, at the Divine Will International Assembly. Convention delegates had been urged to be present for the afternoon session, and 194,418 were on hand. They listened attentively as F. W. Franz, the Watch Tower Society's vice-president, spoke on the subject "Why This Convention Should Resolve." Brother Knorr followed him on the program, forcefully presenting a resolution that exposed Christendom's clergy as the most reprehensible class on earth today. The document also reaffirmed the theocratic principles of Jehovah's people, unashamedly proclaimed God's kingdom by Christ as the sole means of salvation and strongly set forth the determination of Jehovah's witnesses to preach about this kingdom in love, peace and unity, without letup, until Jehovah brings the witness work to a finale at Armageddon. Brother Knorr made the motion that the resolution be adopted as read, the motion was seconded, and as he put the question to the vast audience, there was a unanimous roar of Aye! in approval.

In time, 72,348,403 tracts containing this resolution were printed for worldwide distribution in fifty-three languages, most of this work being done in December 1958. Extensive circulation of this information also resulted when the resolution and its introductory talk were published in *The Watchtower* of November 1, 1958.

Was such distribution effective? Indeed it was. For example, Peter D'Mura writes: "In the spring of 1959 I met a young man who was moved by the resolution to learn the truth, become dedicated and later take up pioneering." And C. James Woodworth comments: "Some who now are actively Jehovah's dedicated, baptized witnesses right here in the congregations of Cleveland, Ohio, began their march out of Babylon the Great by reading this resolution and accepting the opportunity to study the Bible."—Rev. 18:4.

Jehovah's servants had an excellent opportunity to show that they were advocates of God's kingdom and no other government in the year 1963, during the around-the-world "Everlasting Good News" Assembly. They enthusiastically adopted a resolution whereby they proclaimed their recognition of Jehovah as the Eternal Sovereign of the universe and their refusal

to give idolatrous worship to the political image, the United Nations, as had the nations, which are being led by invisible wicked spirits to Armageddon. (Rev. 13:11-18; 16:14, 16) Rather, with the help of the angels under Christ and God's holy spirit and Word, Jehovah's witnesses were determined to continue declaring to all peoples the "everlasting good news" concerning God's Messianic kingdom and his judgments. (Rev. 14:6) After its adoption by 454,977 persons at the "Everlasting Good News" Assembly around the world, this resolution was adopted at national assemblies. Also, it was published in *The Watchtower* of November 15, 1963, in sixty-six languages, giving it worldwide circulation.

With its introductory talk "Why We Should All Join in a Resolution," this sweeping document took within its scope all seven plagues of Revelation chapter sixteen. It, therefore, included the judgment messages first declared in seven successive resolutions and related material presented at conventions of God's people from 1922 through 1928. Hence, by this one comprehensive resolution, hundreds of thousands who had taken no part in adopting those earlier resolutions publicly declared themselves as favoring and supporting the outpouring of the plagues from Jehovah that were prophetically set out in Revelation chapter sixteen. Once again, Jehovah's servants had also made it very clear that they were advocates of God's kingdom and no other government or any political arrangement.

At the 1969 "Peace on Earth" Assemblies the sounding of the seven symbolic trumpets referred to in Revelation chapters 8-11 came under consideration in the discourse "Final Woes to Enemies of Peace with God." That talk was followed by a powerful Declaration, forcefully showing that peace with the Creator would come only by means of his Messianic kingdom. By adopting the Declaration, Jehovah's people maintained that God's judgments are against Christendom. They proclaimed their complete neutrality regarding all political controversy and made it abundantly clear that they trust entirely in God's kingdom and that they will not let up in preaching about it to all the nations until the end comes.

Jehovah's Christian witnesses again showed that they were advocates of God's kingdom and no other government during their "Divine Victory" International Assembly, held in various places throughout the earth from late June 1973 to January 1974. Jesus' intriguing parable of the minas was spotlighted in one of the assembly discourses—"Gaining Wealth for Earth's New King." (Luke 19:11-27) Following this talk, the speaker

presented a Declaration and Resolution, thereafter adopted by assembly delegates with a resounding Aye! Among other things, it pointed out that the 2,520-year-long Gentile Times began with the desolation of earthly Jerusalem in 607 B.C.E. and came to their complete fulfillment upon "heavenly Jerusalem," where Jesus Christ was installed as Messianic king in 1914 C.E. (Heb. 12:22) It was noted that the world of mankind needs further warning of the impending "great tribulation." (Matt. 24:21) Jehovah's Christian witnesses resolved to continue putting faith in the Divine Victory, sounding that warning and proclaiming God's Messianic kingdom, the cure-all for distressed humanity.

It is, therefore, an established fact that Jehovah's servants are advocates of God's kingdom and of no other government. It is the good news of that kingdom that they preach world wide. Repeatedly, they have demonstrated their allegiance to God's Messianic kingdom and this they continue to do throughout the earth.

SPIRITUAL FOOD AT THE RIGHT TIME

How have Jehovah's Christian witnesses been able to maintain their strong position as advocates of God's kingdom? How have they remained "firm in the faith" when others were losing faith? (1 Cor. 16:13) This has been possible because Jehovah God graciously has provided spiritual food at the proper time through the "faithful and discreet slave" class.—Matt. 24:45-47.

Consider the 1960's as an example. Winds of religious and social change then were blowing throughout the United States. It was becoming increasingly common for many of Christendom's clergy to view portions of the Bible as mythological. Also, to them its moral code was out of date. Furthermore, some were saying "God is dead."

As the 1960's wore on, social, psychological, political and economic factors fostered racial disorder, even violence, in the United States. For instance, what was termed the "long, hot summer" of 1964 witnessed the murder of three civil-rights workers in Mississippi, as well as unrest throughout the South. Northern cities were affected too. Some were rocked by riots. In the Los Angeles riots alone, of August 11-16, 1965, battles, looting and burning by mobs resulted in the death of thirty-five persons and damage estimated at $200,000,000.

Amid such winds of religious and social turbulence, Jehovah's witnesses in the United States and other lands kept trusting in Jehovah and adhering to his Word. He, in turn, saw that they were properly directed. For example, during the "Courageous Ministers" District

Assemblies of 1962, they benefited greatly from talks on "'Be in Subjection'—to Whom?" "Subjection to 'Superior Authorities'—Why?" and related topics. Later that year such vital information was published in *The Watchtower*. (See the issues of November 1 through December 1.)

It was made clear that the "superior authorities" or "higher powers" mentioned in Romans chapter thirteen are secular governmental authorities, permitted by Jehovah to hold their positions of responsibility at this time. All of God's servants today were urged to be in relative subjection to the governmental superior authorities and not to flout the laws of earthly governments that do not conflict with God's law.—Rom. 13:1-7; Acts 5:29.

"How wisely Jehovah directed us in relationship to the political rulers of the world!" exclaims L. E. Reusch, adding: "How could we possibly have known that 1964 would see the civil-rights issue ferment and boil over into riots in the streets and civil disobedience, violent and passive? . . . We might have found ourselves stuck with the same reasoning that the clergy have who have involved themselves in marches, protests and social issues of the day. Just right on time, in 1962, at the summer assemblies, we were fed 'food at the proper time.' [Matt. 24:45] . . . Clearly *relative* subjection was spelled out and has safeguarded our position before Jehovah and the political authorities he permits to exist until Christ Jesus' Kingdom rule removes them."

Yes, indeed, Jehovah God has supplied spiritual food in abundance. Why, just look at a shelf containing books that have been published by the Watch Tower Society in relatively recent years! There is the 1958 publication *"Your Will Be Done on Earth,"* dealing with the book of Daniel. A verse-by-verse consideration of the entire book of Revelation appears in the books *"Then Is Finished the Mystery of God"* and *"Babylon the Great Has Fallen!" God's Kingdom Rules! "The Nations Shall Know that I Am Jehovah"—How?* published in 1971, considers the prophecy of Ezekiel. And the fulfillment of restoration prophecies of Haggai and Zechariah is viewed from the twentieth-century vantage point in *Paradise Restored to Mankind—by Theocracy!*

Rich spiritual provisions have been made for old and young alike. Back in 1958, the book *From Paradise Lost to Paradise Regained* was published in simple language and profusely illustrated. In 1971 the 192-page book *Listening to the Great Teacher* further contributed to avoiding a 'generation gap'! Here is a publication designed for parents to read with their children. And the book's simple language and fine illustrations make youngsters feel it is 'for *them.*'

EMPHASIS ON DISCIPLE-MAKING

Some of the Christian publications available to Jehovah's people are especially designed to help them to carry out their commission to preach the good news and make disciples. (Matt. 24:14; 28:19, 20) *"Let God Be True"* was such a book, originally published in 1946. It was an aid dealing with basic Bible doctrines. Then in 1950 the book *"This Means Everlasting Life"* provided information on deeper Bible subjects and Christian living. Consider also the 416-page book *"Things in Which It Is Impossible for God to Lie,"* published in 1965. As a basic Bible study aid, it has proved to be a helpful instrument in the hands of Kingdom proclaimers.

Jehovah's servants are constantly being provided with things they need for their preaching and disciple-making work. Thinking back to the 1967 district assemblies, C. W. Barber mentions something he terms an "innovation." He remarks: "Jehovah's organization is always providing new thrills and joys. This time it was a new kind of campaign book, a small cloth-bound book entitled 'Did Man Get Here by Evolution or by Creation?' . . . this one was to be presented for twenty-five cents. Right from its introduction, it was apparent that it would have tremendous appeal to all thinking people."

Millions of copies were placed by Kingdom proclaimers in the field service. During May 1968 special efforts were made to get it into the hands of educators, with excellent results. Marie Gibbard states: "A schoolteacher in White Plains, New York, is a baptized Witness today because a twelve-year-old student placed a copy with him and the interest was followed up."

SOMETHING TO INFLUENCE THE WORK AHEAD!

Another noteworthy innovation came in 1968. When *The Watchtower* announced the "Good News for All Nations" District Assemblies, it stated: "On Friday something is planned that will not only delight you but also no doubt surprise you, for it will have considerable influence on the work that we will be doing during the years to come."

Jehovah's servants were curious. What could this new development be? The answer came after the powerful keynote speech "The 'Good News' of a World Without False Religion." At its conclusion a new 192-page, pocket-size Bible study aid was released. This book, *The Truth That Leads to Eternal Life,* was re-

ceived with great delight. "Who Is God?" "Where Are the Dead?" "Why Has God Permitted Wickedness Until Our Day?" "The Last Days of This Wicked System of Things," "Building a Happy Family Life," "True Worship—a Way of Life"—these were some of the book's absorbing chapters. The new publication would involve the student at every turn.

But there was something more to the surprise that was in store for assembly delegates. The new *Truth* book was to be used in a six-month Bible study program. Because of the way this publication involved the student, generally by the time he completed it he would take some action, either for or against the truth. No longer would one of Jehovah's witnesses conduct Bible studies with an individual year after year without the student's making definite spiritual progress, acting upon the knowledge gained.

A WELL-TIMED PROVISION

From 1960 to 1965 the annual baptism figure had been in the 60,000 bracket. In 1966, however, the number of those immersed was down to 58,904. Under the circumstances one might well have asked, Is the work slowing down? Time proved that it was not.

During the 1967 service year 74,981 persons were baptized. This was an upswing and it gave renewed reason for optimism. Then came 1968, along with the *Truth* book and the six-month Bible study program. "In the minds of many," remarks Edgar C. Kennedy, "it was closely linked with the announcement two years before of the 6,000 years [of man's existence on earth] ending in 1975." C. W. Barber similarly cites "the shortness and urgency of the times," terming 1968 as a "turning point," and states: "Everywhere the brothers aroused themselves and went at this 'easier' method of spreading the good news, with vigor. The number of publishers started to climb again all over the earth. The listeners began to become doers of the work. . . . Truly Jehovah directed the bringing forth of this small but powerful disciple-making instrument."

The book *The Truth That Leads to Eternal Life* has had an astounding circulation. Did you know that it is now being published in ninety-one languages? Furthermore, in the six years since it was first released, 74,000,000 copies of it have come off the press. This Bible study aid has helped hundreds of thousands of persons to gain accurate knowledge of the Scriptures and to get "a tight grip on the word of life." (Phil. 2:16) While the *Truth* book is not the only one used by Jehovah's witnesses when studying the Bible with the people, doubtless the majority of the 1,351,404 home Bible studies currently being held by Jehovah's witnesses in the homes of the people world wide are based on the excellent Scriptural material found in this publication.

A FLOOD TIDE OF LITERATURE ANNOUNCING JEHOVAH'S KINGDOM

Today the good news of God's Messianic kingdom is being preached throughout the earth. And playing no small part in that work is a virtual flood tide of literature announcing Jehovah's kingdom. Take *The Watchtower* as an example. Once known as *Zion's Watch Tower*, its original edition (that of July 1879) consisted of only about 6,000 copies. Now, by 1975, the average printing of each issue is some 8,700,000 copies in 79 languages.

During the years since 1879 *The Watchtower* has undergone some changes in name and format. Originally it was known as *Zion's Watch Tower and Herald of Christ's Presence*. Today its front cover identifies it as *The Watchtower*, Announcing Jehovah's Kingdom. For years, *Watchtower* covers were printed in black and white. Then, with the issue of January 1, 1939, a new colored cover was introduced. The journal then had larger, but fewer pages than it now contains. The issue of August 15, 1950, released at the Theocracy's Increase Assembly of Jehovah's Witnesses, bore a different cover design, contained colorful illustrations and was increased from sixteen to thirty-two pages. Has *The Watchtower* contributed to theocracy's increase? Indeed it has! Doubtless you will be amazed to know that from the 1942 through the 1974 service years alone 2,836,041,443 copies of *The Watchtower* have been published!

Awake!, companion magazine to *The Watchtower*, is the successor of *The Golden Age* and *Consolation*. Since its first issue—that of August 22, 1946—*Awake!* has reflected sure hope for the establishment of God's righteous new order in this very generation. This journal, too, is part of that great flood tide of literature announcing the Kingdom. Why, from the 1942 through the 1974 service years 2,600,751,501 copies of *Awake!* (and *Consolation*) have been printed!

Not to be overlooked is the flood tide of bound books that have announced Jehovah's kingdom, including the 1973 volume *God's Kingdom of a Thousand Years Has Approached*. It may surprise you to know that from 1942 through the 1974 service year the Watchtower Society has printed 352,513,470 bound books at its headquarters and by means of other printeries throughout the earth.

EXPANSION OF PRINTING FACILITIES

This ever-increasing flow of Bible literature has called for continued expansion of the Watch Tower Society's printing facilities, not only in the United States, but also in various other places throughout the earth. It was back in 1927 that the Society moved into its modern fireproof structure of reinforced concrete at 117 Adams Street in Brooklyn, New York. With 70,000 square feet of floor space, that building seemed very spacious, but the acceleration of the Kingdom-preaching and disciple-making work has required expansion of the Society's facilities.

A major step in this regard was disclosed by Brother Knorr on August 8, 1946, at the Glad Nations Theocratic Assembly. He informed his convention audience that there would be expansion of the Society's printing plant and the Bethel home in Brooklyn. Thus property adjacent to the original plant was purchased, evacuated and then demolished. Excavation for the new factory began on December 6, 1948, and construction commenced in January 1949. When completed, this nine-story concrete addition almost doubled the factory floor space. By 1950 the Society's printing plant at 117 Adams Street occupied an entire city block.

During 1954 the Watch Tower Society completed construction of a new building at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Grant Suiter says, "This building is not only the Society's registered office, but the center of the Pennsylvania corporation's annual meetings, and therein is a Kingdom Hall," used by certain congregations of Jehovah's witnesses. One of the Kingdom Ministry Schools was also conducted there for a number of years, up till May 4, 1974.

By the mid-1950's the Kingdom-preaching work was increasing greatly in tempo. Some years earlier, in 1944, the Society had printed 17,897,998 copies of *The Watchtower* and *Consolation* (now *Awake!*). During 1954, however, the total was 57,396,810 copies. Hence, expansion of the Society's facilities in Brooklyn, New York, was essential. By spring of 1955, therefore, excavation for a new factory began and in 1956 this thirteen-story plant was completed. Situated at 77 Sands Street, "The Watchtower Building," as it was called, has 192,000 square feet of floor space, more than the factory at 117 Adams Street, to which it is linked by an over-the-street bridge. In 1958 the Society purchased a nine-story factory on an adjoining city block, and this has been used almost exclusively for storage.

The number of Kingdom proclaimers exceeded a million world wide by the mid-1960's. Again the Society's Brooklyn factory space was cramped. So in 1966, on a block adjoining its other plants, construction began on another large factory. That eleven-story structure, dedicated on January 31, 1968, added 226,000 square feet of floor space to the Watchtower factory complex. By then the Society's Brooklyn factory buildings, suitably interconnected by bridges spanning the streets, covered four city blocks.

Late in 1969 the rate of expansion increased dramatically. On November 25, 1969, the huge, ten-building complex of the Squibb pharmaceutical plant in Brooklyn was purchased by the Watchtower Bible and Tract Society of New York, Inc. This acquisition added 632,792 square feet of floor space to the Society's headquarters facilities. C. W. Barber recalls watching some of the construction of the Squibb complex years ago. Though Jehovah's organization had tried to get ground in that very location, the Squibb firm succeeded in acquiring it. According to Brother Barber, "Squibb ran into a lot of trouble, too, finding a footing for their buildings, as the ground was so sandy there." He adds: "They finally erected a fine-looking group of buildings, and I used to think how good it would be if these belonged to the Society. So, lo and behold, it had come to pass!"

EXPANSION OF THE BETHEL HOME KEEPS PACE

As the Watchtower Society's factory facilities in Brooklyn were expanded there was a corresponding need for expansion of the Bethel home. Hence, in 1950 a twelve-story addition to the home was completed. But the headquarters staff continued to increase. So, on December 8, 1958, there began the demolition of the old buildings on the site of a proposed Bethel annex, a building on Columbia Heights in Brooklyn. Construction on it began in 1959, and before long the twelve-story Bethel addition was completed. Its dedication took place on Monday evening, October 10, 1960, in the new building's beautiful Kingdom Hall. On hand were members of the Bethel family and brothers who had worked on the structure, making a total of 630 persons. The headquarters staff itself had grown from 355 in 1950 to 607 in 1960.

In 1965 the locale of the Bethel home—the Brooklyn Heights area—was named New York city's first "Historic District." Though the Society had desired to erect another twelve-story residential building, it cooperated with the Landmarks Preservation Commission and limited its construction. The fronts of three old structures were allowed to remain and a seven-story home was wrapped around behind these and tied into them.

This new building at 119 Columbia Heights was dedicated on May 2, 1969. Next to it is a large apartment house owned by Jehovah's witnesses, and much of it has been used to accommodate members of the headquarters staff. Incidentally, by the end of the 1970 service year the Bethel family (including regular and temporary workers in Brooklyn and at the Society's farms) had grown to 1,449 persons. Additionally, seventy students of Gilead School then lived at headquarters, bringing the total to 1,519. To help to accommodate so many people, the Society leased three floors of the nearby Towers Hotel.

EXPANSION CONTINUES

Yet, expansion of facilities has not been limited to these developments. "In 1964," says Grant Suiter, "the Society took steps toward the eventual sale of a portion of the Kingdom Farm property, including the buildings previously utilized by the Watchtower Bible School of Gilead [near South Lansing, New York]." A few years later the sale was completed. So the size of the farm was reduced.

In the meantime the Board of Directors of the Watchtower Bible and Tract Society of New York, Inc., had purchased farm facilities near Pine Bush, New York. The original farm of 811 acres was acquired there in 1963, becoming known as Watchtower Farm. A fine residence building was completed there in 1968, and other construction followed. In time another farm was acquired nearby. Today the two Watchtower Farms cover 1,698 acres.

On the Watchtower Farms, vegetables, fruits, meat and dairy items are produced to feed members of the Society's headquarters staff. Moreover, among the numerous structures on farm No. 1 are two factories. Factory No. 1 has four rotary presses, each capable of printing 12,500 magazines per hour. In factory No. 2 there is sufficient space for paper storage and fourteen more rotary presses besides much other equipment. Six rotary presses are already in operation there, making a total of ten presses in the two factories. When completed, these plants will provide about 400,000 square feet of floor space. By October 1974, over 460 regular and temporary workers were serving at the Watchtower Farms.

Not only has the Watch Tower Society expanded its printing facilities in the United States. Expansion has been the watchword throughout the earth. Jehovah's witnesses now have printing plants in Australia, Brazil, Canada, England, Finland, France, Germany, Ghana, Japan, Nigeria, the Philippines, South Africa, Sweden

and Switzerland. In fact, Jehovah's people have thirty-seven printeries around the world. And, from 1955 until now they have increased the number of their large rotary presses earth wide from nine to sixty-four. Certainly, printing facilities are available to meet the growing demand for Bible literature.

Why has all this expansion around the globe been undertaken? It is because those shouldering responsibility for such decisions in Jehovah's organization are interested in helping people to gain knowledge of the Scriptures. Is that your objective too? Doubtless it is, if you are one of Jehovah's Christian witnesses. Members of the headquarters staff share such desires. That is why they have been working diligently to produce Bible literature. Their combined efforts during the 1974 service year made it possible to produce, in the United States alone, 268,509,382 copies of *The Watchtower* and *Awake!*, as well as 13,874,957 booklets, 45,189,920 books and Bibles, and 261,387,772 tracts.

To whom must the credit go for all this theocratic expansion? This is not the result of mere human planning and earnest effort. The credit must go to Jehovah God, who makes things grow. He is the One who has prospered the efforts of his people in preaching the good news of the Kingdom.—1 Cor. 3:5-7.

MARKING A CENTURY OF DIVINE DIRECTION

By the year 1970 a century had passed since Charles Taze Russell and a few associates began meeting for earnest, prayerful study of the Scriptures. Through all those decades, Jehovah's servants had enjoyed spiritual enlightenment and divine direction. Octogenarian Edith R. Brenisen has been associated with Jehovah's organization for a good many of those years. As she attended one of the 1970 "Men of Good Will" District Assemblies, she was deeply moved. Sister Brenisen writes: "When at the 1970 assembly in Boston, and seeing that huge crowd at Fenway Park, I recalled the first *one*-day convention I went to in 1902 at Park Square, Boston, to hear Brother Russell give a talk. That was truly a mere handful. Incidentally, that is where I first met Brother Macmillan. I cannot describe my feelings as I sat there, in Boston, sixty-eight years later and gazed upon that great crowd of Witnesses surrounding me. As in the earlier days, when so few in number, the same holy spirit, zeal and love for Jehovah filled our hearts."

At that year's assembly, the chairman's opening address was entitled "One Hundred Years of Divine Direction." Margaret Green recalls that it "made us think back on what we had read about the organization

in the 1870's and its small beginning and the unbelievable growth for the past 100 years."—Compare Zechariah 4:10.

YIELDING TO DIVINE DIRECTION

Jehovah's servants were determined to continue yielding to divine direction. They gave clear evidence of this at their five-day "Divine Name" District Assemblies of 1971. These exalted the name Jehovah and provided education regarding obedience to the divine principles for which that name stands. Among other things, information was presented concerning further theocratic alignment of the modern-day Christian congregation.

But before we consider the organizational developments brought to the fore at the 1971 district assemblies, we do well to take a look at the past. Something very notable occurred in the late 1930's and early 1940's. First, let us go back some three decades.

"THE THEOCRACY IS OF AGE"

September 30 to October 2, 1944, were highly significant days for God's people. Thousands of them met in Pittsburgh, Pennsylvania, for Jehovah's Witnesses' Theocratic Convention and the Annual Meeting of the Watch Tower Bible and Tract Society. Among the convention's features were the discourses "Theocratic Organization for Final Work," by T. J. Sullivan, "Theocratic Organization in Action," by F. W. Franz, and "The Theocratic Alignment Today," given by N. H. Knorr. The theme of those discourses emphasized the importance of the business to be transacted at the annual meeting that year. Hence, thousands remained in Pittsburgh for the Society's business meeting on Monday, October 2, 1944.

"Here I met and visited with Brother Van Amburgh for the last time," says W. L. Pelle. "His first remark when he saw me was, 'Brother Pelle, the Theocracy is of age.'" But why would the Society's aging secretary-treasurer make a remark like that? Because of the developments on that occasion.

Of principal importance was the passing of six resolutions proposing changes in the Watch Tower Society's charter by amendments. The first amending resolution proposed the enlarging of the Society's purposes so as to assume properly the great worldwide work ahead. Among other things, it put the divine name "Jehovah" in the charter. The third eliminated entirely the charter's provision that fixed membership on the basis of monetary contributions made to the Society. Upon its becoming effective, membership

would be limited to not more than 500 men, all chosen on the basis of their active service to God. As *The Watchtower* of November 1, 1944, put it: "This amendment will have the effect of bringing the charter as near to Theocratic arrangements as the law of the land permits." All six amendment resolutions (involving Articles 2, 3, 5, 7, 8 and 10) were adopted.

Though Jehovah's people did not then realize it, what they did organizationally in 1944 evidently had Biblical significance. Daniel's prophecy had foretold that for 2,300 "evenings and mornings," or days, a symbolic 'small horn' (the Anglo-American World Power) would trample Jehovah's theocratic "holy place" as represented by Jesus' anointed followers on earth. (Dan. 8:9-14) This occurred during World War II.

At the beginning of the foretold 2,300 days the two-part article "Organization" appeared in *The Watchtower* (June 1 and June 15, 1938). In the first part it was said: "Jehovah's organization is in no wise democratic. Jehovah is supreme, and his government or organization is strictly theocratic." Part two presented a resolution that congregations of Jehovah's witnesses adopted, calling for appointment theocratically of all officiating servants in all congregations, from the top down.

If counted from June 1, 1938, the 2,300 days extended to October 8, 1944. Or, if reckoned from June 15, 1938, they ended on October 22, 1944. At the end of that period, theocratic organization again was emphasized by the organizational talks and adjustments at the convention and annual meeting of September 30 to October 2, 1944, at Pittsburgh, Pennsylvania, and in articles on theocratic organization published in *The Watchtower* of October 15 ("Organized for Final Work") and November 1, 1944 ("Theocratic Organization in Action" and "The Theocratic Alignment Today"). Hence, at the end of the trialsome 2,300 days God's servants showed themselves stronger for Jehovah's theocratic government by Jesus Christ than they ever had been. As foretold, the "holy place" then was "restored to its rightful state."—Dan. 8:14, *Revised Standard Version;* see *The Watchtower,* December 1, 1971, pages 711-728.

APOSTOLIC CONGREGATION STRUCTURE

Now let us return to the "Divine Name" District Assembly of 1971. Especially important were portions of the program that dealt with the governing arrangement of the early Christian congregation.

Recent studies of the Biblical, apostolic congregation structure had been undertaken by the governing body of Jehovah's witnesses. Brought to light was the need

for some modern-day adjustments. Whereas in recent years one mature Christian man had served as congregation servant, or presiding overseer, and was assisted by appointed "servants," the apostolic method of governing each congregation was by means of a body of elders. (Acts 20:17-28; 1 Tim. 4:14) Also, during the first century C.E. there evidently had been a rotating of chairmanship within a congregation's body of elders. It was therefore deemed fitting to have a different chairman of the body of elders serve each year where there is more than one elder in a congregation.

CHOOSING ELDERS AND MINISTERIAL SERVANTS

The governing body of Jehovah's witnesses sent each congregation an instructive letter about selecting the "body of elders," as well as ministerial servants. According to that letter of December 1, 1971, all baptized men of the congregation twenty years old and upward were considered. (See Ezra 3:8.) Brothers participating in discussions concerning elders and ministerial servants prepared well, considering the articles "Theocratic Organization Amidst Democracies and Communism," "Appointed Officers in the Theocratic Organization" and "A 'Body of Elders' with Rotating Chairmanship," appearing in *The Watchtower* of November 15, 1971. Additionally, there was careful study of the January 1, 1972, *Watchtower* articles entitled "Who Is Wise and Understanding Among You?" and "Appointed Elders to Shepherd the Flock of God." And, to the extent that time permitted, the brothers had read material in *Aid to Bible Understanding* under the headings "Older Man," "Overseer" and "Minister."

When members of the congregation committee and other qualified brothers met together, prayer was said. Among other things, they read and considered qualifications for elders and ministerial servants as set out in God's Word at 1 Timothy 3:1-10, 12, 13; Titus 1:5-9 and 1 Peter 5:1-5. "Many for the first time truly faced themselves," remarks R. D. Cantwell, "and all felt keenly the obligation before Jehovah to be honest in their appraisal of self and others. A few had to disqualify themselves. This arrangement has brought out an honesty and humility that would have been impossible except for this forward step in understanding of Bible principles of organization." (Even in years prior to this, however, the Bible's requirements were the basis for determining who would be entrusted with responsibility in the congregation. See *Counsel on Theocratic Organization for Jehovah's Witnesses*, p. 19; *Preaching Together in Unity*, p. 26.)

Finally, after an analysis of qualifications possessed by brothers in the congregations, recommendations were submitted to the governing body. After August 1, 1972, the congregations began to receive letters appointing overseers and ministerial servants.

RECOGNITION OF DIVINE RULERSHIP

While Jehovah's people anxiously awaited full implementation of this congregational arrangement, those in the United States, Canada and the British Isles attended the 1972 "Divine Rulership" District Assemblies, held between the latter part of June and late August. At these gatherings divine rulership commanded paramount attention.

One of the significant assembly releases was the new 192-page book *Organization for Kingdom-preaching and Disciple-making*. Among other things, it outlined the improvements being made in the structure of the Christian congregation. The *Organization* book and the assembly program combined well to point out the practical aspects of such reorganization and to demonstrate how these would work out.

Recognition of divine rulership was stressed at these district assemblies, as in the public talk "Divine Rulership—the Only Hope of All Mankind." Delegates realized that to gain eternal life they must *personally* recognize Jehovah's rulership. However, the new *Organization* book and various assembly program features highlighted the importance of *congregational* recognition of divine rulership.

GOVERNING BODY SETS THE EXAMPLE

But suppose we now turn the clock back to Monday morning, September 13, 1971. At seven o'clock members of the Watch Tower Society's headquarters staff are seated at their respective places throughout the various dining rooms of the Brooklyn Bethel home. They are ready for the usual discussion of the day's Bible text, to be followed by breakfast. It has always been customary for the Society's president to preside at these discussions when he is at headquarters. Today Brother Knorr is home at Bethel, but he is not at the head of the table. Instead, F. W. Franz, the Society's vice-president, is presiding over the morning text discussion. Why? Because the governing body of Jehovah's witnesses has instituted the arrangement of rotating its members on a weekly basis with regard to conducting the morning Bible text discussions and the Bethel family's Monday night *Watchtower* study.

At Brooklyn Bethel, then, a rotation procedure had its beginning a year before a similar arrangement was put into effect in congregations of God's people in

general. But the arrangement went farther than this. According to a resolution adopted by the governing body of Jehovah's witnesses on September 6, 1971, its chairmanship was to rotate annually by alphabetical arrangement. So it was that F. W. Franz became the chairman of the governing body for one year as of October 1, 1971. Appropriately, the governing body set the example in putting into effect the new organizational arrangement.

"THIS IS GOD'S DOING"

Reflecting on the new congregational arrangement providing for elders and ministerial servants, Roger Morgan was moved to say: "This is God's doing." Doubtless others will agree, since they may have considered the resulting benefits. The first shifting of responsibilities began in September 1972, and by October 1 the arrangement of things in most congregations had been adjusted. In many cases, the former assistant congregation servant became the presiding overseer, the previous congregation servant became the Theocratic Ministry School overseer, and so forth. Here was proof that Christians recognize Jehovah's rulership, his way of doing things in the congregation of his people. Each year the elders in a congregation would rotate to various positions, and they would work together as a body, having in mind the spiritual welfare of the congregation and the need to cooperate with one another in shepherding the flock of God allotted to them.—1 Pet. 5:2.

Many are the benefits of the new congregational arrangement. For instance, Edgar C. Kennedy feels it "could be the means of stronger solidarity in the event a congregation was separated from the governing body for a period of time." "This is most certainly an unusual advancement in Jehovah's organization," observes Grace A. Estep, "and shows how well he is preparing his people for the time beyond this system of things." Not without good reason, in its report on the 1972 district assemblies, *The Watchtower* remarked: "Truly, Jehovah is bringing his congregated people into an organizational condition in which they will be able to ride out Armageddon into God's new order under divine rulership."

"DIVINE VICTORY" INTERNATIONAL ASSEMBLY

Jehovah's Christian witnesses have given abundant evidence that they yield to divine direction and willingly submit to divine rulership. From late June 1973 to January 1974 they held a globe-encircling international convention that plainly showed that they anxiously

await divine victory. Generally five-day gatherings, the numerous conventions of this worldwide event took place in the United States, Canada, Europe, Asia, Middle and South America, the South Pacific and Africa. Many of God's people traveled to distant lands, there to share the spiritually upbuilding assembly program with their fellow believers of other countries. Usually, only daytime sessions were held, enabling delegates to return to their lodging places early and eliminating travel after dark in areas where this might be inadvisable. Evening hours were often spent reviewing assembly highlights.

Among this assembly's many fine features was the absorbing discourse entitled "Keep Close in Mind the Presence of the Day of Jehovah." How forcefully it showed that Christians should not mentally push off the day of Jehovah! Deteriorating world conditions and theocratic organizational developments, with the arrangement for elders and ministerial servants, as well as the rapid influx of those who will compose the "great crowd," indicate that Jehovah's day is near. (2 Pet. 3:11-13; Rev. 7:9) Following this thought-provoking talk came a greatly appreciated printed release—the 192-page book *True Peace and Security—From What Source?*

The printed assembly releases included the *Comprehensive Concordance of the New World Translation of the Holy Scriptures* and the 416-page book *God's Kingdom of a Thousand Years Has Approached.* Heart-cheering, indeed, was the public address "Divine Victory —Its Meaning for Distressed Humanity." Boldly attention was focused on the universal war of Har-Magedon, in which Jehovah will vindicate himself with divine victory. It was shown that under the driving force of unclean inspired expressions the "kings of the entire inhabited earth" are being gathered to a war against God over rulership of the earth. (Rev. 16:13-16) Hence, one must take a stand on one side of the issue or the other. Only those siding with Jesus Christ, the King of kings, will be spared. They alone will be witnesses of the divine victory and will join in the celebration that follows it.

At the nineteen "Divine Victory" International Assemblies held during June and July 1973 throughout the continental United States, 15,851 symbolized their dedication to Jehovah God by submitting to water baptism. In all, at these gatherings 665,945 met to enjoy the rich spiritual blessings provided by Jehovah for his people. World wide, 140 conventions were held, at which 81,830 persons were baptized and there was a total attendance of 2,594,305. What a cause to express gratitude to the Divine Victor!

SPECIAL WORK SPURS INCREASE

There was, however, another very important feature of the "Divine Victory" International Assemblies. Months in advance *The Watchtower* had said that the program would focus considerable attention on the Kingdom-preaching and disciple-making work. It added: "A special work will be outlined and demonstrated. All congregations of Jehovah's witnesses world wide will be sharing in it during specified dates following the assembly." What was this special work?

The answer came after the convention's keynote speech, "Victory over the World Without Armed Conflict." It was followed by the release of a four-page tract, *Kingdom News* No. 16, entitled "Is Time Running Out for Mankind?" A free packet of eight tracts went to everyone in the audience above the age of twelve years who was interested in distributing them. Ten days—September 21 through 30—would be set aside for distribution of these tracts, the speaker pointed out. They would be handed to the people personally in house-to-house work, copies being left under the doors if no one was at home. The Watch Tower Society would send tracts to every congregation on the basis of 100 for each publisher. It was desired that every dwelling receive a copy; so free distribution of millions was certain. Jehovah's people were delighted with the prospects of doing this special work in proclaiming the Kingdom.

So it was that during the last ten days of September 1973 Jehovah's witnesses in the United States, as elsewhere, distributed *Kingdom News* No. 16 by the millions of copies. On December 22 through 31, 1973, they again engaged in mass distribution of *Kingdom News*. This time it was No. 17, posing and answering the question "Has Religion Betrayed God and Man?" On May 3 through 12 they went through their territories again, with *Kingdom News* No. 18, this time featuring the crucial question "Government by God—Are You for It or Against It?"

Many who know the truth of God's Word have been moved to share the good news with others by engaging in distribution of *Kingdom News*. Why, during September 1973, in the United States (except Alaska and Hawaii) 512,738 Kingdom publishers participated in this work. And reports indicate that they distributed 43,320,048 copies of *Kingdom News* No. 16. In December the amazing total of 525,007 shared in distribution of *Kingdom News* No. 17; that was 103,112 more publishers than had shared in field service just a year earlier. And in May 1974 there were 539,262 workers in the field service!

Experiences show that *Kingdom News* distribution really has spurred the work of disciple-making. For instance, two publishers left a copy with a gentleman and went their way, only to be hailed by him later. Upon returning to his home, they met his wife, who had found the book *The Truth That Leads to Eternal Life* in a trash can. She had not been able to sleep because she realized that things it said were being fulfilled. This led to a Bible study. The woman began attending Christian meetings regularly and progressed to the point that she participated in later *Kingdom News* distribution and was planning to be baptized.

A copy of *Kingdom News* kindled the interest of two long-haired fleshly brothers who smoked, took drugs and played in a rock 'n' roll band. Soon both of them were studying the Bible with the Witness who had placed the tract. They cut their hair, stopped smoking and using narcotics and made rapid spiritual progress. Just three months after receiving a copy of *Kingdom News*, they were engaging in field service, placing the next issue with others. Both were baptized in December 1973, and shortly thereafter were enjoying temporary pioneer work.

GATHERING A "GREAT CROWD"

The apostle John beheld a "great crowd" from all nations, tribes, peoples and tongues, standing before the throne of God and rendering him sacred service day and night in his temple. (Rev. 7:9, 15) These individuals with earthly hopes heartily have supported the anointed followers of Jesus Christ in their God-given work of proclaiming the good news of the Kingdom. How thrilling it has been, as a result, to observe thousands upon thousands stream to the 'mountain of Jehovah's house'!—Isa. 2:2-4.

These who have gathered into the courtyards of 'Jehovah's house' have dedicated themselves to Jehovah God and symbolized this by water immersion. Not long after listening to the talk "Baptism According to the Divine Will," 7,136 of such individuals were immersed in New York city on July 30, 1958. There had been nothing like it since Pentecost of 33 C.E. (Acts 2:41) Surely that baptism in 1958 was not something the world could ignore, for H. L. Philbrick wrote not long ago: "The press carried fine pictures of the great number who were being baptized . . . All readers of the newspapers had to get the impression that Jehovah's witnesses were no longer to be viewed as a small 'sect.' The truth was on the march!"

Jehovah's people have not been interested in mere numbers. What is important is that baptismal candi-

dates understand what they are doing. That is why there was great appreciation for a provision made in the book *"Your Word Is a Lamp to My Foot,"* published in 1967. On pages 7 to 40, it contained eighty Scriptural questions, to be discussed by mature brothers with prospective baptismal candidates. "After they studied the eighty questions with the aid of the congregation committee," observed Brother and Sister Earl E. Newell, "they realized that their dedication and baptism was one of a lifelong course and the responsibility that went with it was not to be taken lightly." The more recent book *Organization for Kingdom-preaching and Disciple-making* (published in 1972) makes a similar provision for discussion of Scriptural questions with those who are considering baptism. As various elders of the congregation conduct these sessions with each individual, those contemplating baptism are afforded an opportunity to express themselves on Biblical matters and weigh their relationship with Jehovah God. Such a provision has helped to make true disciples.

Consider briefly just how the making and baptizing of disciples has increased. In 1968 the number for the year was 82,842. During the years 1969 to 1973, a total of 792,019 individuals were baptized. As enthusiastic efforts to gather the "great crowd" continue, many thousands are being baptized every year. Why, during the 1974 service year alone, 297,872 persons were immersed in symbol of their dedication to Jehovah God! What a thrill it is for God's people to share in this wonderful ingathering work to Jehovah's praise! Today there are more than two million Christian witnesses of Jehovah preaching the good news of God's kingdom.

"KEEP ON THE WATCH"

Jesus Christ emphasized the need for his followers to remain alert and on the watch respecting his coming to execute judgment against the wicked system of things. He did so by likening the disciple to a doorkeeper whom his master commanded to watch for his return from a trip abroad. "Keep on the watch," was Jesus' wise admonition.—Mark 13:32-37.

The "Divine Purpose" District Assembly did much to engender a sense of urgency and an attitude of heightened spiritual watchfulness on the part of Jehovah's Christian witnesses. Throughout the United States, Canada and the British Isles upward of eighty-five such assemblies were held from June to August, 1974. These gatherings certainly helped God's people to recognize just where they are living in the stream of time.

Three moving Bible dramas taught their forceful lessons. The need to guard against lack of faith dramatically was brought to the fore as conventioners focused their attention on the Israelites, freed from Egyptian bondage and wandering in the wilderness. Another dramatization centered attention on 1 Kings chapter 13, and showed the perils linked with not listening to divine authority. And, how moving was the portrayal of the apostle Paul's life and works as a Christian! It filled viewers with renewed zeal for the worship and service of Jehovah God.

How can one be safeguarded against such things as materialism, demon influence and exploitation by false religion? The answers were there in the moving discourse "Safeguarded by Faith and Hope That Are Fixed on Jehovah." That assembly talk was followed by the release of a new 192-page book entitled "Is This Life All There Is?" It directs powerful blows against Babylon the Great, the world empire of false religion, while also giving readers sound reasons for believing that there is much more than this life. This book builds faith in Jehovah's promise of life in a righteous new order and the grand resurrection hope.

The anointed followers of Jesus Christ and their companions with earthly hopes want to serve the divine purpose. They know that it will not fail, and that conviction was embodied in the title and contents of another printed assembly release—the book *God's "Eternal Purpose" Now Triumphing for Man's Good.* There truly are valid reasons for putting confidence in God's purpose. Especially were these made clear at the assembly's climax, when the public talk was delivered on the subject "Human Plans Failing as God's Purpose Succeeds." This and other vital information thrilled the hearts of the 891,819 persons attending the 69 "Divine Purpose" District Assemblies in the United States.

Jehovah's witnesses in the United States, as elsewhere, know that men will make continued efforts to stabilize a tottering world. But no matter how grandiose human plans may seem to be, and how loud men's assurances that these will succeed, Jehovah's people know that only God's purpose will triumph and they thank him for their grand privilege of declaring his Word and Kingdom.

Significantly, Isaiah's prophecy says that "in the final part of the days" the mountain of Jehovah's house will be firmly established above the top of the mountains and many peoples will stream to it. (Isa. 2:2-4) We now are in "the final part of the days"! The appearance of increasing throngs of the "great

crowd" should impress us with the urgency of the times. This is not the day for Jehovah's servants anywhere to be complacent, listless, or inactive. They have a work to do!

Just think where we are in the stream of time! Its importance was deeply impressed on our minds back in 1966. God's people then received the absorbing book *Life Everlasting—in Freedom of the Sons of God.* It did not take long for most of them to note the chronological chart in it that identified 1975 as the "end of 6th 1,000-year day of man's existence (in early autumn)."

This certainly raised questions. Does this mean that Babylon the Great will go down by 1975? Will Armageddon be over, with Satan bound, by then? 'It could,' acknowledged F. W. Franz, the Watch Tower Society's vice-president, after posing similar questions at the "God's Sons of Liberty" District Assembly in Baltimore, Maryland. However, he added, in essence: 'But we are not saying. All things are possible with God. But we are not saying. And don't any of you be specific in saying anything that is going to happen between now and 1975. But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.' Among other things, Brother Franz urged: "Let us make the most of the time and get in all the good hard work to Jehovah while the opportunity affords."

Some years have passed since then, but this has only heightened the urgency of the preaching work. Jehovah's servants know that they have not dedicated their lives to God until a certain year. They are his dedicated people forever! Today the entire world of mankind is God's field of work, and that work is urgent. What a privilege Jehovah's people enjoy as his fellow workers in that field, making known God's purposes and provisions for salvation! With deep appreciation for Jehovah God's undeserved kindness, determinedly these dedicated Christians press on in their activities, "working together with him."—1 Cor. 3:9; 2 Cor. 5:18–6:2.

With the help of God's holy spirit, Jehovah's Christian witnesses in the United States will continue to serve their heavenly Father faithfully along with their fellow worshipers earth wide. May all of us demonstrate unwavering loyalty to Jehovah. May we remain alert, active, as the end nears. We must "keep on the watch." This is not the day for spiritual sleepyheads! It is the time for wakefulness, diligence, faithfulness, in serving the Divine One whose marvelous and incomparable purpose cannot and will not fail.

TWO MILLION EVANGELIZERS WORLD WIDE!

While Jehovah's Christian witnesses in the United States have had their finest year in the evangelizing work, with 81,588 being baptized, the evangelizing work world wide is a fitting subject for the conclusion to this true-life story of modern times. Their unity and oneness of mind, and the fact that they have shared together in this great preaching work, have been a joy to every Christian witness of Jehovah. Today 2,021,432 Christian witnesses of Jehovah are declaring the good news. They follow Jesus' admonition: "Be witnesses of me . . . to the most distant part of the earth."—Acts 1:8.

Not only have Jehovah's witnesses *preached* the good news of the Kingdom, but they have been *teaching* too, regularly conducting 1,351,404 Bible studies, on an average, with individuals who have shown interest in what the Bible says. Usually, by the time that Jehovah's witnesses study with families for about six months, those who are truly interested in this Bible educational work begin attending congregational meetings, and soon they too share in giving the Kingdom witness.

In but twelve months' time 297,872 individuals progressed to the point where they saw the importance of being disciples, walking in the footsteps of Christ Jesus, and they symbolized their dedication to Jehovah God by water baptism. What a great crowd of lovers of righteousness that is! The year 1974 was truly an outstanding one in making disciples of Jesus. Just think —nearly 104,000 more persons were baptized than in the previous year.

The Watch Tower Bible and Tract Society has 96 branch offices world wide and through this branch organization the Society directs the preaching of the good news in 207 lands. According to the reports received, 371,132,570 hours were devoted to the preaching work, much of it from house to house distributing literature, also in making 151,171,555 return visits on interested people and in conducting home Bible studies.

Jehovah's witnesses offer people printed sermons, Bible literature, to assist them to learn the truth. This past year they placed 27,581,852 bound books and 12,409,287 booklets in the homes of the people. The magazines, *The Watchtower* and *Awake!*, play a very important part, too, in helping people to get an understanding of God's Word, and these are distributed from house to house and on the streets. Jehovah's witnesses in this manner placed 273,238,018 magazines. In addi-

tion, yearly subscriptions were taken for these magazines to the number of 2,387,904.

This grand work of preaching the good news was carried on not only in 196 lands where there is freedom to preach, but also in eleven countries where the work of Jehovah's witnesses is banned by the governments. There was a fine increase of 8.7 percent in total publishers sharing in the Kingdom proclamation in these eleven countries. In fact, there were 172,253 persons who, under great difficulties and through careful maneuvering, were able to preach about God's kingdom to millions of people. They spent 18,281,976 hours doing it, most of it underground. Before the year ended, 16,200 individuals in these lands were baptized, and they too are now engaging in the evangelizing work with their brothers and sisters world wide.

There are at this time 34,576 congregations of Jehovah's witnesses. Associated with these congregations and in isolated areas, there are many individuals who are preaching and teaching full time, such as 1,102 missionaries and 13,629 special pioneers who spent 150 hours each month going from house to house and conducting home Bible studies. Serving the congregations as special appointed ministers are 1,780 circuit overseers and 197 district overseers. All of these 16,708 evangelizers are assisted with their rooming accommodations, meals, travel and clothing expenses. In the service year 1974 the Society spent $8,812,245.60 to help these full-time workers to carry on in their work.

In addition to these expenditures, there were expenses for the upkeep of the Bethel homes, where there are 3,307 persons who work in offices, kitchens, laundries, housekeeping and in the manufacturing of literature—all to further the preaching of the good news.

There were, on an average each month, 112,610 regular pioneers and temporary pioneers who spent about 100 hours a month in the declaration of the Kingdom good news. These, too, are associated with the congregations and are constantly talking to people about the Kingdom that Christians have been taught to pray for, namely: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) To share in the blessings of God's kingdom people must act. The Bible urges: "Get out of her [Babylon the Great] . . . if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) So today hundreds of thousands, yes, millions of people have fled and are now fleeing from the world empire of false religion, Babylon the Great, and are saying to Jehovah, "You are my refuge and my stronghold."—Ps. 91:2.

This was evident at the celebration of the Memorial

of Christ's death, on April 7, 1974, by Jehovah's Christian witnesses. World wide there were 4,550,457 in attendance. Of these, 10,723 partook of the emblems, declaring that they have been anointed by holy spirit to be joint heirs with Christ Jesus.

The members of the Bethel family in all its branches are very pleased that they can print Bibles, books, booklets, magazines and tracts that assist the millions of evangelizers in the field. To this end, at the various printeries they turned out 51,663,097 Bibles and other bound books and 18,239,169 booklets, all to be used in Bible education work. In addition, 471,111,629 magazines were printed.

All branch overseers in their year's report made a special request to have warm love and very good wishes sent to all their fellow workers throughout the world. This request is made on behalf of all of Jehovah's Christian witnesses in each country so that all of Jehovah's people in the other countries of the world will know of their love for them. All of us believe in the one true God, Jehovah, and we worship and love him. We are very grateful to his only-begotten Son, Christ Jesus, who set such a fine example of integrity. Together we are interested in declaring the good news of God's kingdom. That is our joy. We are anxious, but patient, to see this old system of things come to its end and God's righteous Messianic kingdom to rule without interference for the blessing of all mankind.

We happily look forward to 1975 and its grand work, and the prospect of gathering together still more of those who love Jehovah and who are sighing and crying because of the abominations that exist in all the land.

As we remain in Jehovah's spiritual paradise, working with him, it will be a joy for all of us to continue reading this book day by day, feasting on the texts and comments provided. This will be strengthening to us, as we walk in the footsteps of Christ Jesus. Be courageous! Show faith! And together let us "brace up our minds for activity" and move ahead in the grand service of Jehovah, the only true God.—1 Pet. 1:13.

Be assured of my warm love and best wishes, and may Jehovah's rich blessing be upon all of you as we move forward in unity!

Your brother and fellow servant,

N. H. Knorr, President

Watch Tower Bible and Tract Society
of Pennsylvania

YEARTEXT FOR 1975

"I will say to Jehovah: 'You are my refuge and my stronghold.'"—Ps. 91:2.

How often as a Christian do you say that to Jehovah? Really, we should have this in our minds all the time because we know that we are in the wicked world, but not part of it. So we live in Satan's world and, being there, we surely need a place of refuge.

Refuge means a place of shelter or protection from danger or trouble, and the god of this world Satan the Devil has brought only trouble to this world since he started the trouble in the Garden of Eden. Job's critic Eliphaz said: "For man himself is born for trouble." (Job 5:7) However, to his faithful followers, Jesus said: "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me." (John 14:1) So a wise person will say to Jehovah: "You are my refuge and my stronghold." He will seek protection from danger by exercising "faith in God."

A Christian will want and must have spiritual security, and this he can get by studying God's Word with God's people. Jehovah has brought his people into the spiritual paradise since 1919 and has, in a wonderful way, cared for them. That does not mean, though, that no trouble or danger comes to them; it does. But when it does they understand why, and God's Word shows them the way out.—1 Cor. 10:13; 2 Cor. 4:8, 9.

We can be sure, if we stay close to Jehovah's organization, study his Word and live by it, that we, along with God's name people, Jehovah's witnesses, will find refuge in Jehovah because "the name of Jehovah is a strong tower. Into it

the righteous runs and is given protection." (Prov. 18:10) A righteous man is a wise man, for he loves Jehovah's Word. If we stay in God's stronghold we stay there because we want to live, and with life we can praise Jehovah continually. Jehovah's witnesses want only to do Jehovah's will, and that they do with a sense of security, saying: "Because you said: 'Jehovah is my refuge,' you have made the Most High himself your dwelling; no calamity will befall you, and not even a plague will draw near to your tent." —Ps. 91:9, 10.

Is it not wonderful to know that you can make the Most High God "your dwelling," and that you can continue to proclaim that to others? You can, because of your dedication to do Jehovah's will, and by your doing it you are one of Jehovah's witnesses. Jesus said that all of his disciples should preach and teach. This we happily do to help others to gain the spiritual security provided by God. By your preaching the good news of His kingdom, continue to let mankind know where they can dwell so as to make Jehovah their refuge and stronghold.

DAILY TEXTS AND COMMENTS

At the beginning of each month there is a theme for the month with a Bible text that will be considered at service meetings in the congregations of Jehovah's witnesses. Following these themes for the months there is a text for each day and a comment on that text. The comments are taken from *The Watchtower* (*W*) of the year 1974. Figures following the date of the *Watchtower* issue refer to paragraphs in the first study article, where further comment on the text may be found. When "a" follows the paragraph number, comment is found in the second study article; when "b" is shown, it refers to the third study article.

Proving Our Faith to Be Alive by Works.
—Jas. 2:26.

Wednesday, January 1

Before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth, . . . Seek righteousness.—Zeph. 2:2, 3.

A time of accounting draws near for all mankind. It is a time when divine judgment will be executed against the wicked, also a time of deliverance for the righteous. All persons then alive will be called to account for the way they have used their lives, whether with selfish disregard for the will of God and the welfare of their fellowmen or with loving obedience to God and unselfish concern for fellow humans. Because it will be a time of settling accounts on the part of the true God, the coming time period is referred to in the Bible as the "day of Jehovah." It deserves our serious concern. If we are keeping it close in mind we will be seeking Jehovah and righteousness. *W 1/15* 1, 2

Thursday, January 2

Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. —Heb. 11:1.

When we speak of faith we think of one's belief in God. Paul, in writing to the Hebrew Christians, described faith. An assured expectation has something backing it up. It conveys the idea that this expectation is guaranteed, that there will be a future possession. Some suggest that faith is like a title deed of things hoped for. Faith can also involve fidelity to one's promises or allegiance to duty. One who has faith in God and in his Son would want to show loyalty, acting in full harmony with God's ways and advocating them to others. What Jesus taught his disciples and what has been passed on to all Christians down through the centuries by means of the Word of God constitutes true Christian faith. In the early days of Christianity, when Jesus' disciples spoke of things that he had taught them, many believed and acquired this "assured expectation" and this "evident demonstration of realities." *W 1/1* 1, 2

Friday, January 3

Train up a boy according to the way for him; even when he grows old he will not turn aside from it.—Prov. 22:6.

Make no mistake about it. Children usually can be trained to be what their parents want them to be. Researchers in child development have learned that most of a child's personality has been established before he enters school and that such personality traits are not thereafter easy to alter. The Creator of man, in his Word, makes this point. Fundamental principles governing conduct inculcated during childhood usually are not forgotten even though one might temporarily turn aside to wrongdoing because of imperfection. This thought is incorporated in Jesus' illustration of the prodigal son who squandered his inheritance by leading a debauched life. What brought him back? For one thing, he remembered his father. He said: "I will rise and journey to my father and say to him: 'Father, I have sinned against heaven and against you.'" (Luke 15:18) Yes, right training during childhood is a major factor in shaping a child's life. *W 2/1* 3

Saturday, January 4

Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it.—Col. 3:10.

Whether you live alone or are part of a family, whether you have attained Christian maturity or are working toward that goal, advancement should be apparent in the spirit or dominant force that motivates you to do Jehovah's will. Others should be able to see that adherence to God's Word has made you a better man or woman, a better wife and mother, a better husband and father, a better son or daughter. A Christian home should be one where happiness, peace and love, rather than quarreling and shouting, prevail. It should be neat, clean and well kept. Is that true of your home? Without practical evidence of spiritual growth in the lives of those who are God's servants, our preaching means very little. Our religion, our worship, is judged largely by the results it produces in us and in our daily lives. Do you manifest the new Christlike personality? *W 2/15* 26a

Sunday, January 5

As beloved children, . . . go on walking in love.—Eph. 5:1, 2.

Does not a son tend to act like his father? So it should be with us, for we are urged as above. But how can we show that, as beloved children, we are imitating the true God Jehovah, and not any false gods? The principal way is by "walking in love," for God is the very personification of love. We prove that we are worshipers of him by imitating his loving qualities. Just imagine how desirable it would be if everyone on earth would imitate Jehovah God in this! There would be no wicked conduct—no stealing, no fighting, no immorality, no hurting of others. Rather, all would treat their fellows with love, for that is the example set by God. For us to qualify to live in Jehovah's new system of things where everyone will be imitating God, it is vital that we *now* become imitators of God. This requires a personal effort on our part, keeping separate from this world's politics and unrighteous ways, for we must serve as ambassadors or envoys of God's government. *W 3/1* 13-18

Monday, January 6

Take my discipline and not silver, and knowledge rather than choice gold.—Prov. 8:10.

It would be wrong to conclude from Matthew 5:45 that God is blessing the wicked in the same way that he is blessing the righteously inclined. We should never let anyone mislead us into thinking that we will have less because of following the Word of God. A real Christian is more blessed and is far richer than all others. It is true that we may not have as many acres of land, as much money, as fine a car, or as big a home, yet Christians have a gift that God has reserved for his people and hidden from others. All the power and wealth of this wicked system of things cannot get this gift. The absolute power of a dictator cannot get it. The influence of a king or president cannot get it. All the gold and silver of the rich cannot buy it. This gift that Jehovah God has given us is far more valuable than gold and silver. What is it? It is an accurate knowledge of God's Word and purpose! *W 3/15* 2

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Tuesday, January 7

I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ.—1 Cor. 3:1.

The Bible speaks very favorably of those who are called "spiritual" persons. On the other hand, it does not mention with merit those described as "fleshly." To appreciate what it means to be a spiritual person, it is helpful to understand the opposite term, "fleshly," as used by Paul. What does being "fleshly" mean? It means to be dominated by the flesh, that is, to have an earthly, worldly viewpoint. Such thinking is that of imperfect, fallen men; that is what has saturated this whole system. Fleshly men judge "by human standards." (1 Cor. 9:8) But, more importantly, what does it mean to be "spiritual men"? It means to think like God, whose thoughts are elevated above those of man. This thinking ability comes to those who listen to God's spokesmen, particularly Jesus Christ, 'the one who has explained Jehovah.' In the apostles of Jesus Christ we have an excellent example of how one can become truly spiritual.—John 1:18. *W 4/1* 1, 3, 4

Wednesday, January 8

They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty.—Rev. 16:14.

When we see who it is that are on the move toward Har-Magedon, we can discern what the issue is. According to the above, the present political rulers are by no means in favor of a peaceful change. They insist on making it necessary for the "war of the great day of God" to be fought to the finish. And behind these rulers are malicious forces superior to man. Consequently, the war must be fought. We eagerly look forward to the change for all the inhabited earth that will follow that universal war. There is no neutral position. Right action is necessary before that war breaks out in order to find ourselves on the victorious side at Har-Magedon. Only by our being wholeheartedly on God's side can we hope to survive to see the change the earth needs. *W 4/15* 22, 25-27

Thursday, January 9

If on your lips is the confession, 'Jesus is Lord', and in your heart the faith that God raised him from the dead, then you will find salvation.
—Rom. 10:9, New English Bible.

The "word" or message that "Jesus is Lord" is being proclaimed to all the nations. "The word is near you: it is upon your lips and in your heart." If the "word" really gets down into a person's heart he will believe. He will have faith in Jesus Christ as Lord and as the one through whom God will carry out all His grand promises. In order to have such faith we must have knowledge—first of all, knowledge of God and knowledge of what he has done. God himself raised Jesus from the dead. Sometimes it is necessary to impress upon even those who claim to be dedicated to God the significance of these fundamental truths. Paul was proclaiming "the word of faith." What was that faith based on? There were two very definite things that Paul had in mind, and so must we 1,900 years later. Those two things are Jesus' lordship and resurrection. *W 1/1* 6

Friday, January 10

We received, not the spirit of the world, but the spirit which is from God.—1 Cor. 2:12.

In contrast to worldly youths, the Christian youth has the hope of living forever in God's new order of righteousness. He is not terrified at the thought of being thirty years old! Why should he be? He has the hope of an eternity of time ahead of him, if he obeys his Creator now and continues to do so. Moreover, he can see the hypocrisy of the materialistic way of life that the adults of this world have created for themselves. But a Christian must draw different conclusions than do the youths of the world. He knows that many persons have "stabbed themselves all over with many pains" by loving money and the things it will buy. (1 Tim. 6:10) He abhors violence, and he shows it by unselfishly doing good to others, even loving his enemies, and not by selfish gratification of his own sensual appetites. So for Christian youths there will be a grand tomorrow if they avoid the spirit of the world and its generation gap! *W 5/1* 14, 15

Saturday, January 11

Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.
—1 Thess. 2:8.

The principle of communication applies not only to the marital relationship but also to relationships between elders and others in the congregations. Though elders have a special responsibility, carrying with it a certain degree of authority, the general attitude and manner of communication should be by way of inviting cooperation, rather than giving orders. In helping someone with a problem, such as may be encountered when witnessing in certain territories, rather than just saying what must be done, it is far better to say: "Let us go and tackle this problem together." The warm spirit of unselfish and loving devotion should be conveyed, not only in what we say, but by our tone of voice and course of action. What a fine example of a good relationship leading to good communication in both word and deed the apostle Paul gives in the above! *W 5/15* 6

Sunday, January 12

Every way of a man is upright in his own eyes, but Jehovah is making an estimate of hearts.
—Prov. 21:2.

The work of proclaiming the good news of the Kingdom is one of the most important works that has ever been done on earth. Why? Because it is the touchstone by which mankind is judged. Acceptance of and obedience to the good news result in salvation; rejection and disobedience mean destruction. For example, a person may be very religious. He may appear to have a fine personality, to be generous, humanitarian. But his reaction to the good news reveals whether he is really a friend of God. For God knows the hearts of men. A Christian must have a fine personality, but regardless of that or any other characteristic, if he does not have love for God and for his fellowman, he is nothing. Have you accepted the good news? Are you obedient to it? Do you desire to tell it to others? It is necessary for you to proclaim the good news in order to be obedient to it. By doing so you reveal that you have the right kind of heart. *W 6/1* 1-3a

Monday, January 13

You are slaves of him . . . you obey . . . either of sin with death in view or of obedience with righteousness in view.
—Rom. 6:16.

Though the redemptive price was paid for all, not all will fully receive its benefits. Why not? It is only those with an approved standing before the Creator who gain the full benefits of the ransom provision —permanent release from sin, sickness, old age and death. While all are invited to gain that approved standing, not all want to act in harmony with the fact that a ransom or redemptive price has been paid on their behalf. They do not want to acknowledge that they have been bought and that Jehovah God and Jesus Christ are their rightful Owners or Masters, deserving of full obedience. All who persist in disobedience or who later renounce Jehovah God and Jesus Christ as their Owners lose out on the benefits of the ransom. (Heb. 10:26, 27) So the question before all humans is, Whom do I want to serve voluntarily—sin with death in view, or God and Christ with life in view? —1 Tim. 2:5, 6. *W 6/15* 7-9

Tuesday, January 14

All of you gird yourselves with lowliness of mind . . . because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.
—1 Pet. 5:5.

We prefer to associate with persons who are humble, modest, meek, unassuming. In fact, the qualities of humility and lowliness of mind are qualities that all Christians are encouraged to develop. On one occasion Jesus knew that his disciples had been arguing among themselves as to who was greater, and he told them: "If anyone wants to be first, he must be last of all and minister of all." (Mark 9:33-37) Then he went on to show that there was no room for a man to be high-minded, pointing out that if they accepted childlike persons on the basis of his name it would be the same as accepting him as well as his Father, Jehovah God. So he certainly encouraged his disciples to be lowly of mind. Years later, Peter counseled in the same manner. Thus, not only do we find lowliness of mind a desirable quality, but so does Jehovah, and he rewards it with undeserved kindness. *W 7/1* 1

Wednesday, January 15

Those knowing your name will trust in you, for you will certainly not leave those looking for you, O Jehovah.—Ps. 9:10.

The nation of Israel was rejected on account of their lack of knowledge, and God feels the same today about those who reject knowledge of him. The time is near when "he brings vengeance upon those who do not know God." (2 Thess. 1:8) One's actions reveal how well one knows God. (1 John 2:3, 4) For one to know Jehovah God means to be obedient to his will. An accurate knowledge of God is also characterized by complete confidence in him, as the psalmist David said. Those who know Jehovah's name, that is, his characteristics and reputation, will not believe lies about their heavenly Father. If he does or says something they do not readily understand, they will not impute bad motives to him. They know there is a good reason for all that he does even if they do not understand it at the time. And if he seems a little slow to us, surely there is a good explanation.—2 Pet. 3:9. *W 7/15* 3-5

Thursday, January 16

If you publicly declare . . . that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved.
—Rom. 10:9.

The disciples that walked with Jesus Christ nineteen centuries ago had a marvelous opportunity to acquire strong faith because they really walked with the Son of God. They heard him speak while he was here upon the earth as a human creature and after his resurrection too. When Jesus asked: "Who do you say I am?" they could answer with conviction that he was the Messiah, the Son of God. Peter, on the day of Pentecost, made it clear that "God made him both Lord and Christ, this Jesus whom you impaled." (Acts 2:36) As they did, so Christians right down to this day make confession with their lips that Jesus is Lord. If we are true Christians, this is more than an oral expression, however. We will demonstrate our submission to Christ as Lord by doing the will of Jesus' Father. And we must believe something else too, and that is that God raised Jesus from the dead. *W 1/1* 7, 8

Friday, January 17

Do good . . . not hoping for anything back; and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful.—Luke 6:35.

Are you widening out in expressing love for fellow humans? Are you making progress in being complete in your love? This involves more than being kind and generous to people who are favorably inclined toward you. Consider how Jehovah God has been kind to the unthankful and wicked. They benefit from the cycles that he has put into operation to make life on earth possible. He does not deprive them of the things vital to their existence—air, sunshine and rain. But why has God been kind and loving even to those having no appreciation for his gifts? He has done this to give them opportunity to change. In fact, he has gone far beyond allowing them the necessities of life, even making provision for them to be freed from sin and death at great cost to himself. (John 3:16) In your relationship with others, do you reflect God's attitude toward humankind? *W 2/15* 1, 2, 4, 7b

Saturday, January 18

The form of worship that is clean and undefiled . . . is . . . to look after orphans and widows in their tribulation.
—Jas. 1:27.

One way to identify true Christians today is to note their care for bereaved ones. Is it possible for a boy today to have a father and still, in a sense, be a fatherless boy? This could be true. If a boy finds he needs to go alone to Christian meetings, though his father really could be with him, then the boy is fatherless on at least that occasion. If, to receive any training at all in the Christian field service, the boy must look to someone else, then he is fatherless in that area of his life. The same is true in other ways. But what a fine thing it is when the Christian father shoulders his responsibilities: taking the lead in family Bible study, providing recreation, making himself available for consultation when problems arise, and personally giving training in caring for responsibilities around the home so as to lay a good foundation for shouldering responsibilities later in life! *W 2/1* 9, 10

Sunday, January 19

Quit mixing in company with anyone called a brother that is a fornicator or a greedy person . . . or a drunkard . . . not even eating with such a man.—1 Cor. 5:11.

Jehovah is a God of love, a merciful God. All his arrangements are for the good of those loving righteousness; they never have a harmful purpose. He is also a God of righteousness; he does not condone wrongdoing. There is, however, no disharmony among these divine qualities. Genuine love, in fact, requires a holding to, and an insisting on, righteousness. Thus, among the arrangements found in God's Word is that of disfellowshiping, that is, removing or expelling from the congregation persons who, though claiming to be Christians, engage in serious wrongdoing and who fail to show a genuinely repentant attitude. Their being put out is for the good of the congregation, to maintain its purity and to protect its members, loved by God, from contamination through such a leavening influence as the wrongdoers represent. For this reason, the apostle Paul instructed as above. *W 8/1* 1-3

Monday, January 20

Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit.—1 Pet. 3:3, 4.

What Peter here says does not mean that wives should give no attention to their outward appearance—not at all. Women are admonished in the Scriptures to "adorn themselves in well-arranged dress, with modesty and soundness of mind." (1 Tim. 2:9) The emphasis, however, should be on the qualities of the heart, and the outward attire and grooming should reflect the fine quality of modesty. Have you as a wife made progress in this regard? Do you find that you are not as enticed by the latest fads and styles as you once were? Are you more inclined to choose what is modest? Have you made advancement in beautifying yourself by displaying the "quiet and mild spirit," that is, displaying a dominant feeling of calmness and even temper although unfavorable circumstances may arise? *W 2/15* 23a

Tuesday, January 21

[God] did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer. —Acts 14:17.

There is good reason for us to want to be slaves of God and Christ. They are unlike the cruel masters of the past who cared little about the welfare of their slaves. What God and Christ have done for mankind testifies to their depth of concern and boundless love. God is the One to whom we are indebted for life. 'He created all things, and because of his will they exist and were created.' (Rev. 4:11) He could have executed the death sentence upon disobedient Adam and Eve before they became parents. None of us would then have been born. However, moved by merciful consideration for their unborn offspring, God allowed the first human pair to continue living and to procreate. Despite the unappreciative attitude of most of their descendants, he did not withhold from humankind his generous provisions for sustaining life. *W 6/15* 10, 11

Wednesday, January 22

His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made.—Rom. 1:20.

In order to imitate God we must get to know him. The fact that God is invisible is not an insurmountable obstacle to our really knowing and imitating him. All of Jehovah's creations around us can serve as a marvelous aid for us to get to know and imitate him, as Paul shows. Yes, visible creation can tell us things that can aid us to imitate God. Consider the way God has clothed the earth with such beauty. There are gorgeous sunsets, multicolored flowers, songs of birds, and an abundance of fruits, nuts and other foods. Clearly, we can learn from creation that God is a wonderful Provider who is genuinely concerned with our happiness. Is not an appreciative person motivated to imitate that example? For instance, should not a parent be moved by God's example to provide what is good, pleasant and upbuilding for the benefit and happiness of his family, thus imitating his heavenly Father? *W 3/1* 19, 20

Thursday, January 23

But someone may object: 'Here is one who claims to have faith and another who points to his deeds.' To which I reply: 'Prove to me that this faith you speak of is real though not accompanied by deeds, and by my deeds I will prove to you my faith.'—Jas. 2:18, New English Bible.

James here speaks to an imaginary person. The point he discusses is not whether works in harmony with the Mosaic law lead to salvation or faith in Jesus Christ does. Rather, faith that is real and alive is being contrasted with a dead or lifeless faith. So the question is forced on a person's mind: Can a Christian prove his faith with no works at all? Or must a Christian prove his faith by demonstrating to others through the use of his heart, mind, soul and strength that his faith is a live faith, a productive faith, not a dead one? James is showing that works or activity is proof of one's faith. Yes, if we have faith we will be able to prove it by works; not only works of preaching and teaching, but also other good works that give evidence of the spirit's fruitage. *W 1/1* 17, 18

Friday, January 24

This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.—John 17:3.

To live forever—what a benefit from possessing this accurate knowledge of Jehovah God and his Son! Can any amount of secular education gain for its owner everlasting life? Men spend much time and exert much effort to find precious natural resources. Should we not more highly esteem knowledge of God? Just think what it means for us to know for a certainty that we can live forever right here on earth under paradise conditions! To know that the time definitely is coming, and soon, when man will live in security, when nationalistic and racial barriers will be dissolved and when the ecological cycles of this earth will be in proper balance truly brings peace of mind. How unlike the people of our day who do not have this accurate knowledge of God! (Luke 21:26) In contrast, how calm and confident are those who have availed themselves of God's gift of knowledge!—Mal. 3:18. *W 3/15* 3, 4

Saturday, January 25

You are not in darkness, so that that day should overtake you as it would thieves, for you are sons of light.
—1 Thess. 5:4, 5.

The Jewish clergy were proud and materialistic. With this attitude it was impossible for them to accept Jesus as the Messiah. Though Christ was right there before them, in the flesh, performing wonderful cures, their eyes were blind. They were disappointed in Jesus because their selfishness caused them to look for wrong things. We today must not become materialistic like them. It is extremely dangerous to allow ourselves to fall into a sleepy, apathetic condition, in our mind and heart 'putting off' the presence of the fiery day of Jehovah. If we do, we will fail to discern God's leadings, his directives for us. We will fail to get to know him. A drowsy attitude will cause us not to see clearly what needs to be done in the service of God. We will not ever 'be ready' for or wanting the "day of Jehovah" to come. We will be off balance so that we may be caught unawares when that day arrives. *W 1/15* 7-9

Sunday, January 26

Whether you are eating or drinking or doing anything else, do all things for God's glory.—1 Cor. 10:31.

How easy many persons find it to go about their daily routine and leave God out of their thoughts! Allowing oneself to do this, however, could in time cause one to become like those Jesus described at Matthew 24:37-39. But the apostle Paul wisely encourages us to keep God in mind throughout the day no matter what we are doing. That is what a disciple of Christ does. Are you teaching your children to do that? Do you and your son occasionally work together on the family car? What relationship does such activity have with the Bible? Well, the car had to be engineered and manufactured in harmony with laws established by the Creator, Jehovah God, and you must continue to recognize those natural laws if you are to keep it operating effectively. Periodic tune-ups and adjustments, lubricating and oil changes all are necessary because of God's laws. Do you remind your son of these things as he works? *W 2/1* 13, 14

Monday, January 27

Do return, O renegade Israel, . . . I shall not stay resentful to time indefinite. Only take note of your error, for it is against Jehovah your God that you have transgressed.
—Jer. 3:12, 13.

Israel alone, of all the peoples on earth, was in a covenant relationship with Jehovah and to it only were given his Word and law. The Israelites frequently proved unfaithful to him and eventually reached the state of turning aside and of gross disobedience. (Dan. 9:4-19) Because of this, Jehovah took strong action against them, casting first the northern tribes and then the southern tribes out of their land into exile, finally allowing Babylon to overthrow the whole national structure. Having taken this strong action against them, did Jehovah thereafter refuse to do anything whatsoever that might contribute toward their being restored to his favor? No, but, instead, he directed words of reproof to them, exhorting them to abandon the wrong course that had led to their disaster, saying through the prophet Jeremiah the above words. *W 8/1* 5-7

Tuesday, January 28

I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you.—John 15:15.

Do we feel like certain men of ancient times who, though offered freedom, voluntarily chose to continue in slavery to their kind Hebrew masters? (Ex. 21:2-6) That is the heartfelt response of those who appreciate what God and Christ have done on their behalf. "The love the Christ has compels us." (2 Cor. 5:14) Observe that Paul did not say that God compels or that Christ compels us to take up faithful service to them. On the contrary, the compelling force is "the love the Christ has." The relationship that we have entered into is not an impersonal one, but warm and close, as indicated by the words of Jesus recorded by John. By this Jesus was not saying that their real position was no longer that of slaves, but, rather, he meant that he was not treating them as mere slaves, but as friends, trusted and respected. *W 6/15* 14, 15

Wednesday, January 29

No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now . . . and in the coming system of things everlasting life.
—Mark 10:29, 30.

The gift of accurate knowledge of God and his purposes is not automatically passed on from generation to generation, as are physical characteristics. It is even possible that some members of a family may receive of this personal gift from God and others may not. Those without the gift of accurate knowledge may even become our enemies, though of the same family. It is with this in mind that Jesus said: "Indeed, a man's enemies will be persons of his own household." (Matt. 10:34-37) Does a person who is perhaps disowned by his family become a loser in this case? No, for in addition to gaining the divine gift of knowledge itself, one also gains spiritual relatives a hundredfold. The joy we can have in serving Jehovah in association with these spiritual relatives far outweighs any loss. *W 3/15* 5

Thursday, January 30

As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse.—Jas. 2:26, New English Bible.

In days gone by, if a person wanted to be sure there was no breath left in a body he would take a glass and hold it close to the mouth and nose of the person. If there was any breath in the body he would be able to see it on the glass. If there was no sign of breath, he would say that the person was dead. So James uses the illustration of a body. When there is no breath in it, that is the way a person professing faith but having no works is. When faith is divorced from deeds and there is no work backing up that faith, then one's faith is like a lifeless corpse. One thing that we should keep in mind is that James is addressing Christians, persons who are dedicated to God and baptized and who make the full claim to be Christian witnesses of Jehovah. He is endeavoring to stir every one of them to action. If we have faith we should demonstrate it. How? By our conduct and by preaching and teaching. *W 1/1* 30, 31

Friday, January 31

Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.
—Matt. 4:4.

In addition to teaching and training your children during the day's normal routine, for real success you must also set aside special periods for family study on a regular basis. Regularity in this is as important as is regularity in eating and drinking. The material to be studied should be selected by the family head. Just as he decides what the family will have with respect to material things, so it is his responsibility to decide what the family will study. He is in the best position to know what the family needs. Additionally, he can inquire as to what the others think will be beneficial and then take this into consideration. Each family will have particular needs on occasion. Articles on drug abuse, conduct with persons of the opposite sex, honesty, associations, kindness, and so forth, might be appropriate, depending on conditions developing. All such study helps to underscore the wisdom of Jesus' words. *W 2/1* 17, 18

Maintain Christian Maturity by Constant Advancement. —1 Tim. 4:15.

Saturday, February 1

Go, then, and learn what this means, "I want mercy, and not sacrifice." For I came to call, not righteous people, but sinners.—Matt. 9:12, 13.

Do these words of Jesus indicate that he approved of sinners in that he was willing to associate with them? Note Jesus' introductory words: "Persons in health do not need a physician, but the ailing do." Would this not rather suggest that Jesus' reason for associating with them was to cure them? Jesus did exercise mercy, even as he admonished others. (Matt. 5:7) However, his exercise of mercy toward sinners was not a condoning of their sins. Rather, it operated in the same compassionate manner as toward those who were physically ill. (Luke 5:12, 13, 20) Thus it is evident that Jesus was not accepting people in their sins *as they were*. Rather, one of the most important aspects of his ministry was to cure men of their spiritual illnesses, enabling them to be accepted by God because of their changed way of life. *W 8/15* 3, 4

Sunday, February 2

Why should you die, O house of Israel? For I do not take any delight in the death of someone dying.—Ezek. 18:31.

This expression harmonizes with Jehovah's statement through his prophet Jeremiah at Jeremiah 3:12, 13, 22. By exhorting these wrongdoers in this way, was Jehovah having spiritual fellowship with them, a sharing of spiritual good things together as among friends? To the contrary, as Jehovah had earlier told them by the prophet Isaiah, if they wanted his friendship again they would have to change. He would not lower himself to walk in their wrong ways and adopt their wrong thoughts. (Isa. 55:6-9) To enjoy sweet fellowship with God again, they would have to raise their thoughts and ways back up to the righteous levels to which God adheres and which his Word teaches. Thus they would heed his warning to 'come and let us set matters straight between us,' so that their gross sins might be viewed by him as blotted out. —Isa. 1:18. *W 8/1* 8, 9

Monday, February 3

Howl, you shepherds, and cry out! And wallow about, you majestic ones of the flock, because your days for slaughtering and for your scatterings have been fulfilled, and you must fall like a desirable vessel!—Jer. 25:34.

Do not be deceived. The end of false religion is not going to come by its simply folding up due to lack of support. Jehovah God himself will give the command for the destruction of "Babylon" at the beginning of his "day," and that destruction will come with surprising suddenness. So it is not a slow fading away by loss of members that brings the end of Christendom's false religions and their clergy. Instead, just as a beautiful vase, a "desirable vessel," suddenly falls from its pedestal, to the dismay of its onlookers, so the clergy and their false religion have a sudden, surprising crash to destruction. Appreciation of this fact can protect us against any inclination to 'put off' the day of Jehovah simply because Babylonish religion still exercises considerable influence in some areas. *W 1/15* 21, 24, 25

Tuesday, February 4

You must not pervert the judgment of the . . . fatherless boy.—Deut. 24:17.

The manner in which Jehovah commanded the Israelites to care for fatherless boys impresses upon us the good that a godly father can accomplish within the family circle. Jehovah showed loving concern for such bereaved ones. There is no mistaking Jehovah's recognition of the void that existed in such a bereaved household. A household with no father was tragic in many ways. The father was the one who would provide material necessities. He could protect them against those who might steal, defraud or otherwise oppress. He would provide the son with fatherly guidance, companionship and love. So, in the absence of the father, the Law provided reminders of the need for special concern. The expression "fatherless boy" was even included when Jehovah was describing the degree of faithfulness of the entire nation of Israel. When the nation became spiritually impoverished and began to pervert justice, the fatherless boy would feel the bad effects.—Jer. 7:5-7. *W 2/1* 7-9

Wednesday, February 5

Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it.—Col. 3:10.

The best aid to becoming acquainted with God and imitating him is his Word. However, merely possessing it, or even simply reading it, will not necessarily help us to imitate God. We need, in effect, to "listen intently" to God. (Isa. 55:2, 3) How can we do this? By doing as Joshua was commanded to do. (Josh. 1:8) Thus, in order to imitate God, we must do even more than read and study the Bible. We must understand and appreciate it, so as to be motivated to do all that God desires us to do. We need to get accurate knowledge of God's will and purposes. It is this that Paul showed could change our life to conform to God's example. It is only by taking in this accurate knowledge that we can truly conform ourselves to the image of Jehovah God, imitating his marvelous quality of love. We should let the very appeal of this Godly quality to us motivate our hearts. *W 3/1* 21, 22

Thursday, February 6

A watchman is what I have made you to the house of Israel, and you must hear from my mouth speech and you must warn them from me.
—Ezek. 3:17.

Considering what is at stake, do not we today have reason to put forth our best efforts to reach people with the life-saving message from God's Word? Our doing so would show proper regard for God's desire that all men repent and live in harmony with accurate knowledge. Before Jehovah God allowed the Babylonians to destroy Jerusalem and devastate the land of Judah he had warning given. He considered the few additional years of life to be enjoyed by those heeding the warning as precious. He wanted to spare as many as possible from experiencing a horrible death as a result of war or its effects. He therefore placed a weighty responsibility upon his prophet Ezekiel. In view of the far greater danger in which humans are today, should we think that our responsibility for the lives of people is less than Ezekiel's? Surely not! Do you keenly sense your responsibility in carrying out this commission? *W 2/15* 16, 17b

Friday, February 7

The love the Christ has compels us.—2 Cor. 5:14.

If the love of God and Christ compels us to serve them, this will be reflected in the way we live our lives. We will not be living for ourselves. What does this involve? Would a slave give first attention to his own comforts or personal interests? Most certainly not! Then what about slaves of God and Christ? Ponder a literal slave-master relationship. An illustration used by Jesus gives a forceful answer to this question. He drew upon the fact that then slaves who worked in the field might also serve the evening meal to their master. This was viewed as something to which their master was entitled. (Luke 17:7-10) In saying that we were "good-for-nothing slaves" Jesus was not telling us to think of ourselves as useless. No, but he was advising us to keep clearly in mind our relationship to God and his Son. As Christians, it is not our personal will and comforts that come first, for Christ died that we 'might live no longer for ourselves.'—2 Cor. 5:15. *W 6/15* 17-20

Saturday, February 8

You should be made new in the force actuating your mind.
—Eph. 4:23.

For one to be a spiritual person requires training, developing in oneself the mind of Christ. In the daily round of living, the "natural" thing for persons lacking spirituality is to give in to fleshly thinking. The force that actuates their minds urges them in a direction that conforms to this old system of things. The force or dominant inclination of a Christian's mind, however, must be made over to be something new, so that one thinks in harmony with God's way, thus becoming a spiritual person. As one's thinking changes, every aspect of one's life should also be made new; a new personality must be developed. (Eph. 4:24) Even if one has been a Christian witness of Jehovah for many years this development must continue and take in every area of one's life. The way a Christian conducts himself at work or at school, his language and his other personal habits, all should reveal spiritual thinking, the mind of Christ. Is that true of you? *W 4/1* 7, 8

Sunday, February 9

Put up a hard fight for the faith that was once for all time delivered to the holy ones.—Jude 3.

Actually, a great responsibility for avoiding the generation gap in the home rests on youths. How, then, will you who are Christian youths discharge this responsibility? First of all, do what Paul says at Romans 12:2. This has to do with how you think on matters. What is your attitude toward materialism? What do you think about the use of drugs for "kicks" or as an escape from the troubles of the world? What do you think of the sexual immorality of modern society? What do you think of the music and entertainment sought after by youths of the world? You must not, you cannot, think on these matters as adults and youths think who are part of this wicked system of things. The way we act starts with how we think. Yes, you have to put up a real battle against tendencies, temptations and pressures that your parents may never have had when they were young. More than ever before it is necessary for you to do as Jude counsels. *W 5/1* 15-17

Monday, February 10

God went on to say: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and . . . every moving animal that is moving upon the earth."
—Gen. 1:26.

Let us look back at the story of communication and see how it got started, and what we can learn from it. In the Genesis account of creation, chapter one, we note that on each day, up to the sixth day, the action is introduced by the form of the Hebrew verb that means that something should take place. Yes, God was communicating his instructions, but no person is mentioned as responding thereto. However, when it comes to the crowning act of earthly creation, we note a marked change. Though in a position to issue a directive as to a subordinate, the Creator was now inviting cooperation. A friendly, kindly tone is implied; a good relationship, a happy partnership. This is how it should be between married partners. If you are a husband, is that how you talk to your wife, saying: "Come on, let us . . ."? *W 5/15* 5

Tuesday, February 11

In time she said to her mistress: "If only my lord were before the prophet that is in Samaria! In that case he would recover him from his leprosy."—2 Ki. 5:3.

Just think of this little Israelite girl. She was taken captive from Israel, but this did not weaken her faith in Jehovah nor in his ability to use one of his faithful servants through whom to perform miracles. She had real faith. There was no question about it; she believed implicitly that if Naaman would go and ask, Jehovah would answer. Although just a maidservant, she had the courage to witness about her faith in Jehovah God. She must have done this enthusiastically and convincingly, for her message was acted upon. Like this humble unnamed servant of Jehovah, we should fearlessly speak the truth so that all of honest heart may benefit. Never should we hold back from making known Jehovah and his purposes, fearing we are not qualified to speak to someone in a higher station in life than we. We should have full confidence in Jehovah God. *W 7/1* 19

Wednesday, February 12

If errors were what you watch, O Jah, O Jehovah, who could stand?—Ps. 130:3.

Elders in the Christian congregation can demonstrate how well they know Jehovah by their dealing with others as he would. For example, take the matter of how elders view their brothers. Is their attitude a reflection of Jehovah's viewpoint, as written in the Psalms? So the Creator does not go around looking for faults, nor is he overly critical. The general tenor of Jehovah's viewpoint toward mankind is further expressed at Psalm 103:8-14. Do our dealings with our brothers reflect that we really know these things about God? If so, the elders will not be oblivious to how the flock is doing. They might well apply to themselves as spiritual shepherds the words: "You ought to know positively the appearance of your flock." (Prov. 27:23) But what do elders do with their knowledge of the flock? Well, like Jehovah, they see the good in people. They acknowledge the good being done by others, and so they strive to be upbuilding, not just watching for errors. *W 7/15* 6, 7

Thursday, February 13

Let us press on to maturity. —Heb. 6:1.

Even as is the case with animals, humans, too, are not born full grown, either physically or mentally. And we expect children to grow up, to reach the physical, mental and emotional stature of responsible adults. Clearly, life in God's arrangement involves growth. There is also a growth for Christians from spiritual childhood into spiritual adulthood, Christian maturity. This spiritual maturity is not an unattainable goal, nor something to be reached by only a select few. Just as physical maturity is anticipated as a natural attainment for living creatures, so spiritual maturity should be anticipated and sought after by every Christian babe. It is within the reach of all who put forth the needed effort. One's home, experience and education are not the determining factors. Paul exhorted Christians who had not yet become spiritual adults to "press on to maturity." In order to do so they first had to recognize their true spiritual condition and then work to make progress. *W 2/15* 1, 2

Friday, February 14

'The word is near you: it is upon your lips and in your heart.' This means the word of faith which we proclaim. —Rom. 10:8.

New English Bible.

Paul was a real evangelizer, a proclaimer of the good news. He learned of Jesus Christ, who through his death on the torture stake provided the means for taking away the sin of the world, and Paul also learned about Jesus' resurrection from the dead. Paul was so deeply appreciative of the meaning of these things that he felt everyone should know about them. So he traveled thousands of miles, much of it on foot, preaching and teaching. He opened up new territory and brought to many people the message that would provide them a basis for faith. Paul spoke along river banks, in schools, in prison, in private homes, to all kinds of people, Jews and Greeks, and crowds of various sizes. When Paul spoke, the "word" was brought near to them, so near that they could repeat it with their own lips and cherish it in their hearts. In all of this Paul set a fine example for us. —1 Cor. 11:1. *W 1/1* 3, 4

Saturday, February 15

You must inculcate [these words] in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. —Deut. 6:6, 7.

Yes, the worship of Jehovah is to be a way of life and discussing his purposes is to be done on appropriate occasions throughout one's daily routine. How good it is when one's first thoughts on awakening are of Jehovah and his Son! Worship of Jehovah cannot be separated from the daily routine of life. When the speech and conduct of parents reflect the conviction that this is so, the children will grow in appreciation of the fact that Jehovah God sees each thing they do and is interested in how they do it, that it is important to be an imitator of God's Son in everything they do. Jehovah God and his Son are then in the child's thoughts at all times, not only when special times are set aside for worship. They will be looking for Jehovah's blessing on each task performed and will see the direction he gives through his Word. *W 2/1* 11, 12

Sunday, February 16

[God's] will is that all sorts of men should be saved and come to an accurate knowledge of truth.—1 Tim. 2:4.

Yes, God's will is that people come to an accurate knowledge of truth. More than a hazy outline of knowledge is necessary. This was one of the problems had by the Jewish people of the apostle Paul's day. He referred to them as "having the framework of the knowledge and of the truth." (Rom. 2:20) If a person building a house stopped after completing the framework, his effort would be of little value. The house must be complete to serve its intended purpose. If a man limits himself to studying only certain "favorite" portions of the Bible, his knowledge will be of limited value. One must appreciate that "all Scripture is inspired of God and beneficial" if one is to come to an accurate knowledge of the truth. (2 Tim. 3:16) Actually, an incomplete picture can be dangerous. Without the full picture we could easily be misled into thinking that we are serving God while doing something diametrically opposed to his will.—John 16:2. *W 3/15* 6, 7

Monday, February 17

Happy is the man that has . . . his delight . . . in the law of Jehovah.—Ps. 1:1, 2.

Generally, the family will find that they will profit much by following the study course that has been arranged for the congregation, preparing for participation in the meetings. Unless there is a special need in the family, why not focus your attention on the study material that all others in the congregation are thinking and talking about? What a unifying effect it will have and what a fine contribution each one can make to the discussion at the meeting if families prepare at home in harmony with the congregation's program. Those blessed with more study time can do additional research. And while the goal of some of simply preparing a comment on the study questions might be an acceptable goal to begin with, the real goal should be to grasp the Scriptural subject and then to help others to do so by the comments made. With this objective, study soon becomes a delight to one who is a lover of truth, as was the inspired psalmist. *W 2/1* 19, 20

Tuesday, February 18

Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward . . . Slave for the Master, Christ.—Col. 3:23, 24.

Living no longer for ourselves involves more than faithful endurance when we are being persecuted. (2 Cor. 5:15) As urged by Paul, living no longer for ourselves includes every aspect of life—morals, how we think, act, talk and work, wifely subjection, husbandly exercise of headship and obedience to parents. Relaxation and pleasure are useful in achieving a balanced life. And a genuine Christian rightly uses some of his time in pursuits that are relaxing and pleasurable. But he does not live solely for pleasure. Nor does he ration off some specific part of his life as "my time," during which he can forget that he is serving God. That this is so is seen from the fine way in which Christian servants of Jehovah use their free time. High on the list of pleasurable things they do are things directly related to their worship. *W 6/15* 25, 27, 28

Wednesday, February 19

You ought to know positively the appearance of your flock. —Prov. 27:23.

Elders should be aware of those needing assistance in the congregation. Perhaps some of the older ones are having difficulties that affect their service to Jehovah. Maybe they are depressed and need encouragement. Are some missing meetings or in other ways slackening off in their service to Jehovah? Do some travel alone to meetings and field service through dangerous neighborhoods? Do younger ones need help in field service and in preparing for the Theocratic Ministry School? Could they be given responsibilities around the Kingdom Hall? If elders are alert to all the details that affect the spiritual lives of the "sheep" in their care, they are in a position to help them and can talk about these things when they meet together. However, what if a member in a congregation is starting in a trend that the elders feel may lead to spiritual difficulty? Would it not be an expression of love and kindness to do all they can to remedy the situation? *W 7/15* 8, 9

Thursday, February 20

For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again.—Heb. 6:1.

Are there any among us who have been associated with the Christian congregation for years and yet are not able to teach others the basic doctrines of the Bible? After years of association with God's people, do some still have difficulty in letting their conscience distinguish right from wrong? Do they still want others to make decisions for them in matters of conscience? Any who find themselves still needing instruction in the basics of Christian teaching and living should certainly work hard to acquire maturity. Christians should not be like builders who never get beyond the foundation of the building, the foundation in this case being the elementary or primary doctrines about Christ. They should press on to complete the building or superstructure that rests upon that foundation, namely, the more advanced teaching about God's purpose as revealed through his Son. *W 2/15* 6

Friday, February 21

Do you despise the riches of his kindness and forbearance and long-suffering, because you do not know that the kindly quality of God is trying to lead you to repentance? —Rom. 2:4.

The initial reaction of the father to his prodigal son calls to mind these words of Paul. (Luke 15:20) Yes, Jehovah God expresses righteous anger at wrongdoing. But he does not remain angry forever if the wrongdoing ceases. He knows that warm mercy has marvelous drawing qualities to bring repentant wrongdoers back to the point where they can be healed. We today therefore do not want to be like the elder brother of the parable who at first was not at all happy with the way his errant brother was received back. Rather, we will seek to prove ourselves sons of our heavenly Father by imitating Jehovah's compassionate example. He, as the God of eternity, is the Chief Elder, the Great Shepherd and Overseer of our souls. His example is always the right one to follow and can guide us in many practical ways. —1 Pet. 2:25. *W 8/1* 12, 13

Saturday, February 22

The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame. —Prov. 29:15.

One having authority must eventually render an account to the one delegating that authority. Thus parents have a heavy responsibility in rearing their children in that they must answer to God for the trust placed upon them. Their obligation includes teaching their children that, in harmony with God's will, Jesus left a 'model for us to follow his steps closely.' (1 Pet. 2:21) To be successful, of course, such training must be planned. Parents must know what they want and what it will take to accomplish it. It is good to have in mind a picture of the desired result and to discuss it together. The goal should be to produce an adult able to think for himself, one devoted to righteousness, knowing God, having the will and determination to serve God in imitation of Jesus Christ, and finding pleasure in doing things for other people. But where training is left to chance, the result is shame for the parents. *W 2/1* 5, 4

Sunday, February 23

Fathers, . . . go on bringing them up in the discipline and mental-regulating of Jehovah. —Eph. 6:4.

It is true that in some instances the parents do not have the secular education that their children are now receiving. Some parents have come from another country, and when their children go to school they master the new language, but the parents do not. In worldly family circles the children under these circumstances often adopt a superior attitude toward their parents. But parents need never feel inferior just because of some such condition. Their position of authority in the household is God-given. Furthermore, their years of experience and background in living make them better fitted to support the family materially, to manage the household, and to take the lead in family study and worship. Regardless of the education and background of the parents, they ought to schedule time for family study, and then allow each one to contribute what he is able, for the benefit of others, thus heeding Paul's words above. *W 2/1* 22, 23

Monday, February 24

Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.—Matt. 23:12.

There might very well be young brothers in their late teens or early twenties in the congregation who can give more polished student talks than some of the other brothers, but this does not qualify them to be elders. Far more is involved in eldership. The same is true of children as compared to their parents within the family circle. The children, if they have greater ability in certain directions, can be helped to appreciate that it is not merely intelligence that counts with Jehovah, but humility and depth of devotion. Jehovah's spirit will make up for any lack that a parent might feel. So, parents, confidently follow the Scriptural arrangement for the family study, irrespective of the different mental abilities of the various members of your family. Let your children learn the lesson of humility by fully cooperating, helping to build up one another and so prove that they are indeed Christ's disciples. *W 2/1* 23, 24

Tuesday, February 25

The fear of Jehovah is the beginning of knowledge. —Prov. 1:7.

Since a knowledge of the true God is so beneficial and readily available, why is it that so few of mankind have it? Often the reason is that they have the wrong attitude toward Jehovah and his Word. One essential is stated by Solomon, one of the wisest men that ever lived. This does not mean that one would fear God in the way one would fear an enemy who was trying to harm one. Rather, out of respect for God and in appreciation of all he has done and will do, one would never want to disappoint him or incur his displeasure. Solomon later said: "The fear of Jehovah means the hating of bad." (Prov. 8:13) So, for one truthfully to say that one has this Godly fear, one must back it up by demonstrating a hatred for what is bad. One may have to make some real changes in one's life to conform to the standard of righteousness that God has established. Proper fear, reverence and awe of Jehovah lay the foundation for knowledge of the true God and his universe. *W 3/15* 8

Wednesday, February 26

Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight.—Prov. 3:5, 6.

You young people who want to do the will of God should cultivate a love for God's Word, the Bible. Study it, ponder over what it says, treasure up its truths, obey its commandments and live by its principles of righteousness. What does it mean to 'take notice of Jehovah in all your ways'? It means to acknowledge Jehovah, especially by doing what he says we should do, to follow his ways. If you do that, he will direct and guide your ways, and you will have good success and enjoy divine favor. Following that good advice, you will not become rebellious because of the many evils of this present system of things. You well know that this wicked system of things cannot be reformed, so there is no need to become heated up in anger and engage in violent protest. To the contrary, listen to and follow the wise counsel of Psalm 37:8, 9. *W 5/1* 18, 19

Thursday, February 27

Do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding. —1 Cor. 14:20.

Just as a man cannot become a child by acting in a childish way, the mature Christian does not become immature through wrong actions. But he can become corrupt and lose his approved standing with God. We must be on guard against letting the world influence our thinking, beclouding it and causing us to act foolishly. Certainly Christians do not need experience in badness and wrongdoing, nor should they want or seek such. When it comes to dishonest dealings with others, playing the role of a hypocrite, or pursuing sexually immoral or perverted associations, Christians ought to be as babes, innocent and inexperienced. Yet in distinguishing right from wrong, they should be as adults that are firm for what is right and not easily swayed by smooth talk. *W 2/15* 13, 14

Friday, February 28

Most truly I say to you, If anyone observes my word, he will never see death at all. —John 8:51.

It is to the spirit-anointed Christians who will rule in the Kingdom that *most* of the Christian Greek Scriptures is directed. In the above words Christ obviously did not mean that the apostles and others who soon would be anointed with holy spirit would never grow old and die. He knew that for them to receive the heavenly reward they must die. Some months earlier Jesus had told them that he himself would die and then be resurrected. All of his anointed followers, too, had to die to become immortal rulers in his kingdom. Then how would such ones "never see death at all"? In that by being faithful until death they would never be harmed by the *second* death, as borne out by Revelation 2:10, 11. Thus, after being resurrected, they will forever be kings in heaven, to the benefit of all. *W 6/15* 8, 10, 11a

Imitate God by Showing Mercy for Mankind. —Eph. 5:1, 2.

Saturday, March 1

Plans multiply in the human heart, but the purpose of Yahweh stands firm.—Prov. 19:21, Jerusalem Bible.

It is comforting to know that, whereas human plans for mankind are failing, the purpose of a loving Creator is succeeding. The failure of human plans is causing all of us hardship and concern. But faith in God strengthens us to look ahead to our enjoying eternal good from the sure success of His purpose. He never needs to learn from such things as previous mistakes, for he makes none. Men ought to learn from past human mistakes, but they have the weakness of repeating the same mistakes. Failure follows. Yes, the wise observation above, as made about three thousand years ago and as recorded in God's Word, remains uncontestable even today. Human plans, schemes and devices have multiplied throughout the past centuries and millenniums, but they have all failed. What, though, about the "purpose of Yahweh"? It still stands firm, unchanged. It continues to prevail and to move forward to brilliant success. *W 10/15* 1, 9, 10

Sunday, March 2

The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he.—Deut. 32:4.

When it comes to demonstrating a superlative degree of faithfulness, who particularly comes to your mind? It should be none other than Jehovah God, the "faithful Creator" of the heavens and the earth. (1 Pet. 4:19) The enduring sun and moon are appropriate tokens of the unchangeableness of his purpose, his trustworthiness and flawless dependability. Man can plan and work with confidence, trusting in the stability of the Creator's works. It stands to reason that man can also learn infinitely much from a faithful God who has proved so reliable, not only in what he has said, but also in what he has done. It should be expected that this faithful God Jehovah would look for this same characteristic among those who truly worship him. With his complete powers of observation, the living God Jehovah discerns with accuracy our earnest efforts to serve and please him. *W 9/1* 3-5

Monday, March 3

The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, . . . might not shine through. —2 Cor. 4:4.

This does not mean that the light from God and his Son is not reaching some among mankind and thus freeing them from the darkness. God and his Son have provided the light of truth to such an extent that throughout the history of mankind there have been some who have walked in the light and have had the Creator's blessing. There were a few such in pre-Christian times. Jesus Christ and his followers walked in the light. And the parable of the wheat and the weeds indicates that in the centuries since then some have walked in the light. As the fulfillment of that parable reaches its culmination, the "sons of the kingdom" are glorified in the established Kingdom, a remnant yet on earth shining "as brightly as the sun," dispensing spiritual enlightenment so that others may be gathered onto the side of God for preservation.—Matt. 13:24-30, 36-43. *W 9/15* 4

Tuesday, March 4

People of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith. —Rom. 9:30.

Thus Paul wrote to the Romans concerning the "faith that leads to righteousness." It is quite evident that due to Paul's evangelism many Gentiles were aided to catch up with righteousness. The other disciples, too, through their teaching in many cities brought thousands of Gentiles to a knowledge of Christ Jesus, and these caught up with righteousness, the righteousness that results from faith in the Son of God. From what Paul pointed out to the Jews who made great efforts to keep the Mosaic law, they were never able to attain righteousness. "Why was this? Because their efforts were not based on faith, but (as they supposed) on deeds." (Rom. 9:32, *New English Bible*) The law that was given to the Jews was to be a tutor leading them to Christ. Yet most of them, lacking faith, stumbled over the very one to whom God's righteous law was directing them, namely, God's Son. *W 1/1* 5, 6

Wednesday, March 5

Become imitators of God. —Eph. 5:1.

Well has it been observed that "man is an imitative creature," and that "it is by imitation, far more than by precept, that we learn everything." Aristotle said: "To imitate is instinctive in man from his infancy." It is true. We all start out in life imitating. A child learns to walk, to feed himself, to talk, and so forth, not by reading books, not so much even by explicit instruction. Rather, it is by imitating his parents or his older brothers and sisters. And we continue through life imitating others, often unconsciously. In view of the importance of the imitative instinct in humankind, how vital it is to look at the right example! Yet obviously the majority of mankind, although claiming to worship God, as seen by their performing religious acts, are imitating bad examples, for look at all the crime, immorality and war in which people seemingly everywhere engage. In this regard, there is no better example for us to imitate than that of Jehovah God himself. *W 3/1* 1-3

Thursday, March 6

When I was a child I used a child's language, took a child's views, made a child's calculations; since I have become a man I have superseded the child's ways.—1 Cor. 13:11, Byington.

Though not usually thought of as mature Christians, children, too, can manifest advancement in spiritual values. There comes a time in a child's life when he is expected to outgrow childish views and ways. Of his own experience, Paul wrote the above. Are you, as a child, progressively doing away with childish traits? Are you assuming responsibilities in the home, helping out where you can to make less work for your parents? Do you look for opportunities to do things? Or, do you still have to be asked repeatedly to help with things and then do you respond half-heartedly? Do you show initiative in building yourself up spiritually? On your own, do you read the Bible and Bible study aids and prepare for the meetings? Do you appreciate that obedience to your parents is right and is a major way in which you can please Jehovah God? *W 2/15* 24a

Friday, March 7

Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.—Matt. 6:9, 10.

For more than nineteen centuries the Almighty God has listened to the prayer repeatedly offered to him by those who follow the teaching of the Sermon on the Mount. Almighty God has not answered that inspired prayer before now because his own appointed time had not come. That prayer was taught by a man who believed in God's kingdom to the very point of sacrificing his life in furtherance of the interests of that kingdom. A false Messiah would not do such a thing. In his Sermon on the Mount he not only taught his hearers to pray for God's kingdom, but also told them: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) In his educational work among the inhabitants of Palestine his opening theme was the Kingdom. (Matt. 4:17) Fulfillment of his great prophecy shows that soon our prayers for Jehovah's kingdom will be answered. *W 4/15* 4a

Saturday, March 8

We do have the mind of Christ.—1 Cor. 2:16.

How can one develop the mind of Christ and become a truly spiritual person? A regular study of God's Word is essential, and along with study meditation is required. Do not mistakenly think of meditation as a passive process. It takes positive, deliberate effort. Daily reading of the Bible itself should be made part of our life, since by such reading we learn of the life of Jesus and of other spiritual men who had God's approval. But time must also be spent considering how this material applies personally, how it sets one apart from the world. In this way there is further introduction of God's thinking into our mind, letting it bend or urge our own thinking processes in the proper direction. After reading a portion of Scripture, ask yourself: "How can I use this to avoid repeating past mistakes? How does it enhance my appreciation of Jehovah's goodness and swell within me a desire to be like him?" In this way we see how to imitate God and not the fleshly world. *W 4/1* 12-14

Sunday, March 9

Do not imitate the way of this world.—Rom. 12:2, Lamsa.

The generation gap is a breakdown in communication and understanding between youths and adults. World wide though this gap may be, what about Christian homes? Should there be such a gap in the Christian home? Well, are true Christians part of the world? Jesus Christ made it clear that Christians should be "no part of the world." (John 15:19) So if you are a true Christian, whether young or old, you want no part of this generation gap in your home, do you? But we have to face the fact that Christian youths, as well as adults, can be influenced by worldly people around them. Worldly thinking can be adopted, and, if a person is not on guard, he can be fashioned by this system of things. The danger for Christians is there, and it can be a real battle. It is not to be minimized. It is a struggle against imitating worldly people, whether young or old. Young Christians especially need to heed the words of the apostle Paul. *W 5/1* 2-4

Monday, March 10

Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself.
—Prov. 23:13, 14.

In Israel, a rod was an instrument of chastisement, as Jehovah said concerning David's successor, Solomon. (2 Sam. 7:14) How this parental rod of authorized chastisement is used is a serious matter. Parents are accountable to God, who gives the authority to chastise, to use the "rod" properly. Failure to do so may well result in death to the child, as the proverb states, as well as divine disapproval of the parents. Jehovah himself sets the example in the proper exercise of fatherly authority to discipline, as pointed out at Hebrews 12:7, 9, 10. Jehovah disciplines his people, not because he is irritated, but "for our profit," that we may have his approval and live. He expects Christian fathers to do likewise toward their children, with a view to their becoming true disciples of his Son. *W 2/1* 6

Tuesday, March 11

Whether you eat or drink, or whatever you are doing, do all for the honour of God.—1 Cor. 10:31, New English Bible.

Many plan their vacations so as to benefit to the full from one of the large conventions held each year. So when you personally give thought to evenings, weekends or vacations, reflect on your standing before God and Christ. Endeavor to do that which will be refreshing to you. Have as your goal gaining strength that you will put to good use in continued service to God after the "free" period is over. While the world may say, 'Get away for a while and forget your regular routine,' demonstrate your appreciation for what God and Christ have done for you. Avoid things that could disturb your conscience and cause you to look back with regret on what might otherwise have been a refreshing time. Really, the servant of God should have in mind doing all things to the glory of his Creator. Though imperfect, he should strive to control sinful inclinations and not 'present himself as a slave of sin.'—Rom. 6:16. *W 6/15* 28-30

Wednesday, March 12

God's steward . . . must be . . . self-controlled. He must adhere to the true doctrine, so that he may be well able both to move his hearers with wholesome teaching and to confute objectors.
—Titus 1:7-9, New English Bible.

An unmarried member of the congregation may be having close association with an unbeliever of the opposite sex. The elders will offer appropriate Scriptural counsel explaining how God views matters, showing that it is really against Jehovah's law to marry an unbeliever. Even if the counsel is ignored, the elders will lovingly try to help such a one as long as this one remains a part of the Christian congregation. The elders need not feel discouraged if their advice is ignored, but they should remember what Paul wrote, as quoted above. Also, in the final analysis, "each one will carry his own load." (Gal. 6:5) In regard to giving such counsel, something important should be learned from the example of Jehovah: Be kind, be tactful, but be specific. Make sure that the one being counseled gets the point. *W 7/15* 10, 11

Thursday, March 13

While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him.
—Luke 15:20.

The parable of the prodigal son provides fine insight into Jehovah's admirable attitude of mercy and consideration. The reaction of the father in the parable upon the return of his wayward son exemplifies in a very appealing way what the heavenly Father, Jehovah God, is like. The son had squandered his time and money in a debauched life. Coming into poverty and hunger, he decided to return to his father. When catching sight of his son in the distance, the father did not say: 'I am not going to move an inch or say one word until that sinner comes right to my feet and formally requests to be accepted back.' No, but seeing his son heading toward him and, in effect, discerning what was in his son's mind, the father went to meet him. It was—not before—but after this fatherly expression of pity that the son's formal asking of forgiveness took place. *W 8/1* 10, 11

Friday, March 14

Let us make man in our image, . . . and let them have in subjection . . . all the earth.
—Gen. 1:26.

Do these words mean that man received a considerable degree of ownership when he was created and given this commission? It might be argued that this was so. Did not man's being created in God's image include the ability to exercise ownership? Other scriptures might come to mind giving support to this. (Gen. 9:2; Ps. 8:6; 115:16) Yes, it is agreed that these texts speak of ownership, but at the most it is only to a limited extent. This is evident when in each case we look at the context, which is always important in seeking a proper understanding. From such contexts we can appreciate that man was originally given a position of great trust and responsibility. Created in God's image as a free moral agent, he had all the necessary ability to meet every requirement. Jehovah was the Landowner. Man was the tenant farmer, commissioned to become the global caretaker. He was given a sacred trust and stewardship. *W 10/1* 5, 6, 8

Saturday, March 15

The name of the city from that day on will be Jehovah Himself Is There.
—Ezek. 48:35.

World conditions are not the only evidence of the nearness of Jehovah's day. We can also find clear-cut evidence of its nearness in what is going on in Jehovah's true Christian congregation—in what Jehovah is doing with respect to his people. From God's dealings in recent years the new order of righteousness is seen to be so close that we can see it taking shape right before us. Consider these developments: Organizationally, the congregations of Jehovah's people have now come more fully into line with the Scriptures, with the arrangement of elders and ministerial servants. Also, they have been aided to understand Ezekiel's vision of the citylike seat of worldwide administration on earth, called "Jehovah Himself Is There." Furthermore, they now understand that the "great crowd" of survivors of the "great tribulation" will be the foundation of the "new earth," the new earthly society brought about by Christ's thousand-year reign. *W 1/15* 17, 18

Sunday, March 16

He will teach the meek ones his way.—Ps. 25:9.

To gain the gift of accurate knowledge of God and his purposes, one must have the proper estimation of the Son of God. (Matt. 28:18) One must also discard preconceived ideas and with open mind let what one learns from God's Word mold one's thinking and way of life. In addition, one must have the proper motive in studying God's Word. We must love God in order to receive the personal gift of accurate knowledge. And something else that is essential to receiving this priceless gift from God is referred to by David. So, a person who is proud cannot expect to get this knowledge until he changes his attitude. We need to "become as young children," with open, teachable minds and hearts. (Matt. 18:3) This helps us to appreciate why so many men who have made an analytical study of the Bible and who may know Hebrew, Greek and Aramaic still may not understand such basic things as God's purpose for this earth. Humility and reliance on Jehovah God through his spirit are needed. *W 3/15* 9-12

Monday, March 17

Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking.—Jas. 1:19.

Elders should not try to tell people what to do, but when giving counsel they should be very straightforward in explaining the Scriptural principles involved. Among the ways in which elders can show that they have true knowledge of God is by the way they listen to viewpoints expressed by members of the congregation. Surely Jehovah God always knows how to handle any situation and always has matters completely in control. Thus, in dealing with unfaithful King Ahab of Israel, Jehovah allowed angels to express their viewpoints as to how to deal with Ahab. Certainly the God of the universe did not need the advice of his angels, but he listened. On other occasions God listened to men. What better way for an elder to feel the pulse of the congregation than to listen to what others say and take it to heart. How much more effective a teacher this will make the elder who listens!—1 Ki. 22:19-22; Gen. 18:22-33. *W 7/15* 13, 14

Tuesday, March 18

If we make the statement: "We are having a sharing with him," and yet we go on walking in the darkness, we are lying and are not practicing the truth.—1 John 1:6.

For those coming in contact with the light there is often every possible hindrance placed in their path. It may be pressure from relatives who fight against the light of truth. It may be doubts about the truthfulness of God's Word. It may be pressure from associates one has or one's own sinful inclinations that make it hard to live up to the divine requirements placed on the children of light. Even after we have freed ourselves from the control of the powers of darkness and have come into the light, we face continued bombardment from this system of things. So it may be difficult at times for some to practice the truth, but they need to be on guard so that they do not return to their former ways. True, we all fall short at times, but what are the things that we practice? Are we really practicing the truth, or are we holding back, deceiving ourselves? *W 9/15* 5, 6

Wednesday, March 19

He saved us and called us with a holy calling, not by reason of our works, but by reason of his own purpose and undeserved kindness.
—2 Tim. 1:9.

How purpose and undeserved kindness combine in God's operations for an excellent end is called to our attention by a bringer of good news during the first century of our Common Era, the apostle Paul. In the above words he admits that his being called with a holy calling was not by reason of meritorious works on his part, but was by reason of the "purpose and undeserved kindness" on the part of Jehovah God. The same was true in the case of Timothy. The calling in the cases of Paul and Timothy was not in the form of some strong inner impulse toward their particular course of action or duty. Paul was directly called by the resurrected Christ, who appeared to Paul while on the road to Damascus of Syria and who told Paul that in Damascus he would be informed as to what he should do. After Paul got baptized as a Christian at Damascus, he promptly began to do the things that he was called and told to do.—Acts 26:12-20. *W 11/1* 4, 6

Thursday, March 20

Become imitators of God, as beloved children.—Eph. 5:1.

We certainly do not want to do as those of the world do, imitate either human "gods" or the invisible demons, do we? How vital, therefore, that we heed Paul's inspired admonition! Doing so is a safeguard against becoming imitators of any false gods. But who is the true God that we are urged to imitate? The inspired Bible psalmist answers, addressing that One: "You, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) It is because of his Creatorship of all things that Jehovah is indeed GOD. (Jer. 10:10-12) When we consider the vastness of the universe, with its billions of starry galaxies, truly how small and insignificant we are compared to the Great Creator, Jehovah! The very thought of imitating Him may seem staggering to our imagination. How is it possible? It is possible because of the way God created us. That is, God put in the first humans the potential, the ability to exercise His own qualities. They became his children. *W 3/1* 11-13

Friday, March 21

The faith that leads to righteousness is in the heart, and the confession that leads to salvation is upon the lips.
—Rom. 10:10, New English Bible.

We must prove by our actions that we believe that Jesus has been exalted to a position second only to God. (Phil. 2:9-11) Of course, in order to believe that, every Christian must also believe that Jesus was raised from the dead, and that Jehovah God in heaven did this for his Son. Paul shows in his letter that he was convinced of it, and he was trying to persuade all readers of his letter that they should tell out the information that Jesus is Lord and that Jehovah God raised him from the dead. In that way the individual will find salvation. Of course, one who is saved is a winner. He overcomes the world. He will gain life everlasting. Paul emphasizes the need of faith, not only in these two things, Jesus' being Lord and the resurrection, but, of course, in all the things that Jesus taught. This faith must be deep-seated, not superficial, not something that is just on the surface. *W 1/1* 10, 11

Saturday, March 22

Love is long-suffering and kind.—1 Cor. 13:4.

This means more than just putting up with hardship but implies patient forbearance of unfavorable circumstances. In a family, Christians with godly love do more than just endure the imperfections of one another. (Col. 3:13) Even in such a close relationship as that of husband and wife, differing viewpoints call for a display of this love. What one wants may not be especially appealing to the other. Are we going to insist on having our own way, or go along begrudgingly, making the occasion unpleasant for all? One with godly love will cultivate an interest and find enjoyment in what pleases one's mate. Outside the Christian congregation one may have additional opportunity to show long-suffering when talking to neighbors and others about the Bible's good news. Some may respond very discourteously or even rudely to a conversation about Jehovah God and his purposes. Will the loving minister want to retaliate with sharp words or curt remarks? No, because he is "long-suffering and kind." *W 7/15* 3a

Sunday, March 23

Abhor what is wicked.
—Rom. 12:9.

If we are to become imitators of Jehovah by abhorring what is wicked we will not be watching TV programs or movies that feature violence, brutality, sexual immorality and other forms of wickedness. We cannot keep viewing such things without becoming calloused and no longer abhorring them. Also, to abhor what is bad means that we will be very careful regarding the persons we choose as companions, remembering that "bad associations spoil useful habits." (1 Cor. 15:33) This would include our giving loyal support to the action of a congregation judicial committee when it disfellowships a person because of conduct unbecoming a Christian. We should feel righteous indignation over the badness committed, and the reproach that it brought upon Jehovah God and the Christian congregation. We should consider how such a bad course could stumble new or immature Christians. We should react as did Paul when he said: "Who is stumbled, and I am not incensed?"—2 Cor. 11:29. *W 3/1* 16, 17a

Monday, March 24

It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ.
—Eph. 1:9, 10.

It was God's purpose to administer matters or pursue a course of action that would lead to unification in 'heavenly things and in earthly things.' It was according to God's good pleasure that there would be an administration, a management, a stewarding, by means of a special procedure on God's part. Thus the term "administration" does not mean the Messianic kingdom of His Son Jesus Christ. The Messiah, however, is the unification agent by means of whom Jehovah God administers all things. The need for a better administration or managing of affairs the all-wise God foresaw long ago, and, according to his good pleasure, he purposed to institute such an administration. Under that administering of affairs by him there will come the unification of all the people. That will mean peace, harmony and security everywhere on earth. *W 10/15* 20, 23

Tuesday, March 25

The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much.
—Luke 16:10.

How does your way of life compare with that approved in the Scriptures? In your imperfection you need not be discouraged when facing up to God's perfect standard, for Jehovah recognizes our inherited imperfections. His demands never exceed our limits to perform. (Ps. 103:14) Nevertheless, holding to a faithful course is not always easy to do; especially is this true today when it is popular to do what is right in one's own eyes and to go the way of the world. Simple, wholehearted faithfulness, however, is encouraged regardless of the magnitude of the test. On the other hand, we are not always required to do something great to prove our faithfulness. It was not a great test that Jehovah put on Adam and Eve. The simplicity of that test involving them serves as a fine illustration of the principle stated four thousand years later by God's Son. *W 9/1* 8-10

Wednesday, March 26

The reminder of Jehovah is trustworthy, making the inexperienced one wise.—Ps. 19:7.

Children have had only limited experience in life. But if a child is really helped to understand the high value that the Scriptures place on experience and how he personally should be alert to learn from each experience, then the child will likely have the right attitude toward the help the parent is giving and will indeed benefit from the various events that touch his life as the years go by. Actually, all of us ought to be learning from each experience we have. And if a child realizes that his parents appreciate that there are lessons they themselves can learn from various situations, then he will be less apt to resent his own inexperience and be more receptive to the learning process. What do the Scriptures say about experience? They soundly score those who stubbornly refuse to listen and learn from experience. (Prov. 1:22, 23) Moreover, children can be taught that Bible knowledge can make them wiser than all the experience of a lifetime. *W 2/1* 8-10a

Thursday, March 27
Memorial Date
After 6 p.m., S.T.

God recommends his own love to us in that, while we were yet sinners, Christ died for us.
—Rom. 5:8.

So that sinful, undeserving humans could choose to come into an approved relationship with him and be freed from bondage to sin and death, God did not spare his dearest Son from undergoing a shameful death. Think of it, Jehovah God did this for humans who did not even acknowledge his authority in their lives, even as Paul notes. The purchase of sinful mankind with precious blood was an outstanding evidence also of Jesus' own deep love. Jesus died for the world of mankind in general that did not acknowledge any accountability to his Father. (1 John 2:2) Now, what man would have been willing to do that for people who had no respect for his father? We are indebted to Jesus Christ for purchasing us at the cost of his own life, opening up to us the opportunity to gain freedom from sin and death. In view of the great love of God and Christ, should not our hearts be stirred to want to continue faithful in their service? *W 6/15* 12-14

Friday, March 28

Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.—1 Tim. 4:12.

Often young people go to their youthful companions and seek their counsel, ignoring what their parents and older Christian men have to say. Such youths remind one of young King Rehoboam. He asked for, but then ignored, the advice of the older men who had been his father's counselors. Rehoboam also asked counsel of the young men with whom he grew up. They offered him bad advice and encouraged him to take a harsh, unkind course of action. The result? In following the advice of the younger persons instead of the older men, King Rehoboam lost five sixths of his kingdom, and he had nothing but sorrow and trouble the rest of his life. On the other hand, there was an older man, the apostle Paul, who did not hesitate to give the young man Timothy good counsel, which he gladly accepted and from which he greatly benefited. Are you like Timothy? *W 5/1* 23, 24

Saturday, March 29

Be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest.
—Matt. 5:45, New English Bible.

All mankind, even the wicked, benefit from God's mercy. He does not withhold from them the things necessary for life. Jesus cited this quality of Jehovah's undeserved kindness as an example to us. When Adam and Eve disobeyed God's law by eating of the forbidden tree of knowledge of good and bad, mercy toward their unborn offspring prompted Jehovah to allow them to live until children had been born. Many have accepted the continuing undeserved kindness and long-suffering of Jehovah and have not missed its purpose, but, on the other hand, countless millions since Adam's day have used this intervening time period to live in opposition to God's stated will for his creatures. But God is no more bound to put up with them indefinitely than he was obligated to Adam and Eve, who went down into everlasting death in due time, just as Jehovah had decreed for them. *W 8/15* 8, 9

Sunday, March 30

You must accordingly be perfect, as your heavenly Father is perfect.—Matt. 5:48.

When you truly admire someone, do you not want to be like him? You may even make a deliberate effort to imitate him. Children are like that. Should we not feel similarly about our heavenly Father, Jehovah God? How truly desirable he is in every way! How bountifully he has provided for us! Should we not be moved to want to be like him? To what extent we can be like God, Jesus answered. But can we imperfect creatures be perfect? Yes, because in the Scriptures, even as in our everyday conversation, the word "perfect" is used in a relative sense. Thus it might be said that a thing is perfect if it completely or fully serves the purpose for which it is intended. Thus we find Noah and Job spoken of as being "perfect." (Gen. 6:9; Job 2:3, *Authorized Version*) The Hebrew and Greek words translated "perfect" have the sense of being 'complete, fully developed, intact,' even as the English word "perfect" also is defined as "complete, sound, flawless." *W 3/1* 1, 2a

Monday, March 31

The Word became flesh and resided among us, and we had a view of his glory, . . . and he was full of undeserved kindness and truth.
—John 1:14.

John tells us that the Word who is "in the bosom position with the Father is the one that has explained him." Surely this delightful description of Jesus breathes the very spirit of a fine relationship and a ready communication. This is further seen in the title "the Word," which has the meaning of a spokesman, like the officer in former times who stood in front of a curtained window and conveyed aloud to others the message of the king, who was unseen inside. That officer was entitled *Kal Hatze*, meaning "the voice or word of the king." God's Son was the Spokesman for his Father. He was the trustworthy means of communicating to others whatever the Creator wished to convey. He faithfully served in the same way during his earthly ministry. He will speak and act in the same capacity when he leads the heavenly armies in the execution of God's righteous judgments at the battle of Har-Magedon. *W 5/15* 7, 8

Preach Despite Being Spectacles Through Persecution. —1 Cor. 4:9.

Tuesday, April 1

The Lord . . . is having patience with you, not wishing that any should perish but that all should go to repenting. —*2 Pet. 3:9,* Byington.

Adam forfeited perfect human life for himself and his unborn offspring. The ransom price was Jesus' perfect human life. It being his life that was the price, Jesus shares ownership of the human race with God, the Originator of the arrangement. That is why the Scriptures speak both of God and of Christ as doing the purchasing. (Acts 20:28; 1 Tim. 2:6; Rev. 5:9) God considers life as something highly valuable. He does not want those whom he bought with the precious blood of his Son to perish. It is his desire that people everywhere, regardless of their station in life, learn the truth, accept his provision and gain life. Is your love for fellow humans continuing to widen out because of your appreciating that all humans are really the property of God and of Christ? *W 2/15* 4-6b

Wednesday, April 2

Ponder over these things; be absorbed in them, that your advancement may be manifest to all.—1 Tim. 4:15.

While it is true that knowledge is a "gift" from God, it is not acquired or maintained without considerable personal effort. To illustrate, a musician may be said to have a gift for playing the piano. He may have certain natural inclinations that lend themselves to his musical ability, and yet we should not conclude that his ability to play came without effort or that he maintains this gift without practice. Our getting and keeping knowledge of God's Word is much the same. You may notice the skill that others have in their use of the Bible. No matter what questions come up, they seem to have the Scriptural answer. But never conclude that they got their knowledge without effort. No matter who we are, it requires serious study to accumulate an accurate knowledge of the Bible, and once we have it we must keep studying to maintain it. If we heed Paul's admonition to Timothy our advancement also will be manifest to all. *W 3/15* 13

Thursday, April 3

We have become a theatrical spectacle to the world. —*1 Cor. 4:9.*

Here Paul was not talking about the apostles as being a spectacle in that, as others viewed them leading honest lives, they became convinced of the rightness of the Christian way of life. No, he is discussing the *suffering* that the apostles experienced, as though reproachfully exposed in a theater before a universal spectatorship. The "theatrical spectacle" that the apostles present in the Bible 'is by human standards, not a proud one, but a sorry and contemptible one.' Tertullian's translation helps us to get this vivid picture of the suffering of Christians when it speaks of them as "men appointed to fight with wild beasts." One can therefore picture a triumphal procession in Roman times. At the rear comes the faithful band of apostles and other Christians being led like despised criminals to the arena where spectators will revel in their suffering and death. *W 4/1* 7, 8a

Friday, April 4

The world is passing away and so is its desire, but he that does the will of God remains forever.—1 John 2:17.

All you young people, do you want to remain forever? Of course you do! Then benefit from the good counsel of the mature ones who are Jehovah's witnesses. Work hard at avoiding the generation gap and becoming victims of it. Being a victim means only disappointment and death, as John wrote. Instead, stick close to God's Word and his organization of dedicated, baptized people. Do the will of God. And think of the rewards that can be yours if you avoid the generation gap! Right now you can enjoy many happy experiences if only you will reach out and seize hold of the theocratic privileges being extended to Christian youths. And in the future? Well, Proverbs 3:1, 2 says: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." Parents, however, can do much to prevent a generation gap from arising in the first place. *W 5/1* 25-27

Saturday, April 5

[Christ] died for all that those who live might live no longer for themselves, but for him who died for them. —*2 Cor. 5:15.*

Service to God and Christ is a source of refreshment and joy. (Matt. 11:28-30) But humans without faith, and wicked spirit forces, make things hard for Christians. This has been the experience of our brothers, especially in lands under dictatorial rule. Often they have been persecuted because of obeying Jesus' command to teach God's Word. (Matt. 28:19, 20) At other times persecution has come upon us because, out of faithfulness to God, we refuse to get involved in the political and military affairs of the nations. The line of least resistance would be to give in, to live good, moral lives, while accommodating the demands of the totalitarian governments. But as Christians we are 'no longer living for ourselves.' We are servants of Jehovah God and Jesus Christ. Appreciating the boundless love that we have been shown, we are willing to suffer, yes, even to die, in faithful service. *W 6/15* 21

Sunday, April 6

My brothers, what use is it for a man to say he has faith when he does nothing to show it?—Jas. 2:14, New English Bible.

In dealing with the matter of faith James, the half brother of Jesus, wrote some very strong things. He looked at faith in the same way that Paul did. (Rom. 10:9, 10) An individual has no reason to boast about his faith if he does not have works to back it up. Really, his claim that he has faith is spurious. (Jas. 2:15, 16) Works are needed to demonstrate that the desire expressed in the words is genuine. James points out that words that are not backed up with acts are of no value. Just saying the words "Keep warm" will not benefit your Christian brother or sister. If one wants to see persons keep themselves warm, then it will take a little work on the part of the Christian to see to it that the persons are kept warm by giving them something. Likewise faith must be accompanied by works. It must be backed up by action. Yes, "faith, if it does not have works, is dead in itself."—Jas. 2:17. *W 1/1* 14, 16, 17

Monday, April 7

Gird yourselves, and be shattered to pieces! Plan out a scheme, and it will be broken up! Speak any word, and it will not stand, for God is with us!—Isa. 8:9, 10.

What worldly-wise men scheme is doomed to failure. They not only pass over God's purpose but plan and fight against it. Even in the matter of combining together in a United Nations organization, the political and military leaders are going contrary to God's purpose. It is really a conspiracy against Him. Over two thousand five hundred years ago, the prophet Isaiah was inspired to say to enemy peoples the above. The modern unification of the peoples in a United Nations organization for world peace and security will not triumph over God's purpose for mankind. It must fail. The division of the human race is increased by language differences, varying customs, opposing political aims and ideologies, and racial and religious prejudices. The world of mankind cannot be united among themselves, for they are not united to Jehovah God.—2 Cor. 4:4. *W 10/15* 15, 17

Tuesday, April 8

In brotherly love have tender affection for one another. —Rom. 12:10.

A close family relationship is a blessing. When Andrew learned the identity of the Messiah, he first of all went with the good news to his fleshly brother Simon Peter. (John 1:41) Yes, blood relationship supplies a bond that cannot be denied. However, there is an even closer bond, and that is the Christian brotherhood. Brothers in the truth have something that even fleshly brothers do not have. But when your family combines both relationships, you are indeed blessed. Parents who are dedicated and baptized servants of God have the natural love for their offspring that God implanted in humankind. They also have the opportunity to forge a unity in the family circle with the love and affection that Paul speaks of and that can bring joy and satisfaction unattainable by any other means. They can aid their children to become faithful servants of God; not only will this bring the family closer together but it is the best inheritance they could pass on to their children. *W 2/1* 2-4a

Wednesday, April 9

Prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. —Matt. 5:45.

Jehovah God loathes wickedness, but he loves humans as his property and wants only the best for them. Do you treat people as God's property, wanting them to share in the blessings he has in store for those respecting his ownership rights? Ask yourself: When I am in control of my time, assets and abilities, do I use these almost exclusively to benefit myself, my family and my friends? Or, do I think about what I can do for those in unfortunate circumstances or those who might be lonely, even if their personality does not especially appeal to me? Do I make others feel that they are appreciated? Am I inclined to give of myself in behalf of others with no thought of getting anything in return from them? When your love goes beyond what is expected and includes the unfortunate you are imitating Jehovah God, sharing his view of humankind. *W 2/15* 7-9b

Thursday, April 10

If you want to be perfect, go sell your belongings and give to the poor . . . and come be my follower.—Matt. 19:21.

To be imitators of God by being perfect even as He is perfect, we must be doing all we can in the interest of pure worship. Jesus showed this when a rich young man came to him and asked what he must do to gain everlasting life. Jesus realized that he would be benefited if he unburdened himself of the distractions that kept him from being perfect or complete in his service to God. What meaning do Jesus' words about being "perfect" have for us today? This: We simply cannot be content with giving token service to God. We must love God with our *whole* heart, soul, mind and strength, and not allow personal desires to interfere with our *complete* devotion to him. Thus if we have no Scriptural obligations or physical handicaps to keep us from sharing full time in preaching the Kingdom good news to others, we will be sharing in the full-time preaching work. We cannot be "perfect" if we hold back in our service to God. *W 3/1* 5, 6a

Friday, April 11

Do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God.—2 Tim. 1:8.

Jehovah's people are not a threat to law and order. They are *real* Christians. They do indeed represent the genuine Christian congregation. This is proved by how they scrupulously try to apply the Scriptures in their own lives. Their congregation is the same in structure as that overseen by the apostles and prophets in the first century. Its people teach the same truths. Jehovah's witnesses are a modern "spectacle to the world" in suffering for the same things as did Jesus and his apostles. And as an organization, they know that they will continue to face tribulation right through the end of this wicked system of things. But there is a question for each individual: "Am I *personally* willing to be a part of the modern 'spectacle to the world' presented by modern spiritual men?" You can, if you wish, take to heart the advice Paul gave to Timothy. *W 4/1* 23-25a

Saturday, April 12

"Abraham put faith in Jehovah, and it was counted to him as righteousness," and he came to be called "Jehovah's friend."—Jas. 2:23.

A relationship rarely, if ever, stands still. It either develops or recedes. This is something to be watched and safeguarded, especially when persons are living closely together as husband and wife. There may be mutual faith and confidence to begin with, but it cannot be taken for granted. Be prompt, even in small things, to demonstrate those fine qualities. This Abraham did throughout his life. Paul mentions three big events when Abraham, by prompt obedience, proved his strong faith and devotion to Jehovah: (1) His leaving his hometown and country when called, and (2) his living for years "as an alien . . . in a foreign land," and especially (3) his 'offering up of Isaac.' (Heb. 11:8-10, 17-19) Notice how the foregoing is well supported by James. What a healthy growth to a fine relationship! What a thrilling conclusion! Abraham had great faith in God, and God had strong confidence in his friend. *W 5/15* 16

Sunday, April 13

You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people.—1 Cor. 6:19, 20.

Our young Czechoslovakian brothers who refused military duty, as well as to work in uranium mines to help to equip the military, had the firm conviction that, though killed by men, God would not forget them but would restore them to life. While we individually may never face such a severe test to our faithfulness to God, are we, nonetheless, even now putting him first? Or, possibly your schoolmates or workmates put pressure on you to abandon your Christian principles. What are you doing and will you do in the face of such difficulties? Giving in to the persecution or pressure might seem to make life easier, more bearable; whereas proving faithful to Jehovah God may mean continued and even increased abuse for a while. If you bear in mind your indebtedness to Jehovah God and Jesus Christ, you will make the right decision. You will continue to "glorify God." *W 6/15* 22-24

Monday, April 14

He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways. —Jas. 1:6-8.

As we see the conclusion of this system of things drawing near, all who are to endure will have to know God. Unless we are well acquainted with the way he deals with us, we could easily succumb to the pitfall of doubting, as some dedicated, baptized Christians have done. Doubting usually does not involve fundamental truths such as (1) Jehovah's sovereignty, (2) the Kingdom or (3) the ransom. Rather, we may become concerned with some minor matter, and due to pride we put our personal opinions ahead of God's Word and Jehovah's organization. A half brother of Jesus warns us in the words above against doubting. A knowledge of how God has dealt with his people in the past and the present will help us to avoid doubts. We will not doubt Jehovah because he uses imperfect men in positions of weighty responsibility. *W 7/15* 15, 16

Tuesday, April 15

If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector. —Matt. 18:17.

From Jesus' own example it is evident that there was a difference between friendship and his efforts to heal those who were spiritually sick and to direct them to repentance and into the path of righteousness. We see, too, a close similarity between the treatment accorded these and the treatment set forth in the apostle Paul's instructions regarding those disfellowshiped from the Christian congregation, namely, not "mixing in company" with such ones, not "even eating" with them. (1 Cor. 5:11) Clearly, treating an unrepentant sinner as "a man of the nations and as a tax collector" means there should be no fraternizing with such a one. But, as Jesus' example shows, this does not require our treating such a one as an enemy or refusing to show common courtesy and consideration. Nor does it rule out the giving of help to those who want to correct a wrong course and regain God's favor. *W 8/1* 19, 20

Wednesday, April 16

The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones.—Prov. 15:3.

Yes, Jehovah's eyes are open to see all the ways of the sons of men, and it is to him that an accounting must be made. Jehovah's loving care and watchfulness for the welfare of his people are most evident. Realizing this fact, that the loving Creator is fully aware of the good ones as well as the bad, and what each is doing, a person does well to ask himself: 'If Jehovah is looking for faithfulness among his people, does he view me as such a worshiper? Is my way of life one of faithfulness? How am I to know if he approves of me?' Is it not reasonable to suppose that the God of faithfulness would have a standard that would define for his worshipers what is right and what is wrong, good and bad, true and false? Yes, it is. And more than that, the God of order and peace has provided just such a divine standard in his Word, for our instruction. No other book of instruction is accessible to the great majority of mankind. *W 9/1* 5-7

Thursday, April 17

We have become a theatrical spectacle . . . to angels, and to men.—1 Cor. 4:9.

Yes, Paul is here saying that a universal audience were spectators to the indignities, the opposition and persecution to which he and his companions were subjected as they carried out their ministry. In spite of the suffering that the apostles bore, spiritually minded men back there would have known that God backed up the apostles. Such persons would know, too, as Paul said, that "God has put us the apostles last on exhibition as men appointed to death." God allowed them to appear as lowly by the world's standards. Jehovah's people today, as they carry out their worldwide witnessing, suffer similarly. This does not mean that God has rejected them. In fact, one needs the modern congregation of Jehovah's people today in order to be a spiritual person. The truth is not to be found with those who are most popular with the world but with those who are persecuted because of living with godly devotion in association with Christ Jesus. —2 Tim. 3:12. *W 4/1* 10-12a

Friday, April 18

Let him prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person.—Gal. 6:4.

A problem faces those who want to walk in the light, to be in union with the Source of light and with his Son, in short, to practice the truth; it is how to keep proper mental balance in the midst of the darkness surrounding them and not be enticed away from the path of light. To this end self-examination is vital, using God's Word as the guide as to what one should be doing if one is practicing the truth, walking in the light. (1 John 1:6) This self-examination enters into a number of vital areas, areas in which each one of us should be interested. We should do it, having in mind Paul's words above, as well as the statement at 2 Corinthians 10:12 that those who compare "themselves with themselves have no understanding." We should let God's Word show what God requires of those who say they are "practicing the truth." Let us not be measuring ourselves by some other human. *W 9/15* 15, 7

Saturday, April 19

To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness.—Isa. 9:7.

Here we have a promise from the Most High God that the Davidic kingdom of his Messiah will not only be a rightful one but also be established and maintained in justice and righteousness. This government of salvation for the people will be set up by God himself, not by the democratic vote of the people, for, as the prophet Isaiah goes on to say, "the very zeal of Jehovah of armies will do this." What Jehovah is zealous for he will accomplish. He has inspired many other Bible prophecies respecting the perfect government that the Messiah Jesus will give all mankind. He has given us a guarantee of this promised government in that he resurrected Jesus Christ from the dead on the third day in vindication of the innocence of that one, as Peter told Cornelius and those with him.—Acts 10:40-43. *W 10/15* 29, 30

Sunday, April 20

Do not be loving either the world or the things in the world. If any man loves the world, the love of the Father is not in him.—1 John 2:15.

About the year 64 C.E. the apostle Peter wrote to the Christian congregation urging them to 'keep close in mind the presence of the day of Jehovah.' (2 Pet. 3:11, 12) When Christians first read those words it was more than 1,900 years before the presence of the "day" of Jehovah's judgment of Christendom and the present system of things. Yet Peter's words had an application to Christians living back then. Why would Christians living so far from God's "day" of final judgment need to feel this way? Because any other attitude would lead them into putting their trust and hope in worldly things. They were to keep in mind that the things around them were going to be destroyed. They would also have to prove their integrity to God by heeding John's words above, for they would, in time, die, and what would their record be? We today should likewise be concerned as to what kind of record we are making. *W 1/15* 1, 2a

Monday, April 21

Children, be obedient to your parents in union with the Lord, for this is righteous: "Honor your father and your mother"; which is the first command with a promise: "That it may go well with you and you may endure a long time on the earth." —Eph. 6:1-3.

Obedience to parents is not just a matter of doing what they say but also includes conforming to what you know will reflect favorably on the family. It really means submission to the regulations and counsel of your parents in harmony with God's will. You might ask yourself: When I go out of the house, do I give evidence that I come from a Christian home? Is my spiritual advancement manifest through good manners, a respectful attitude toward older people and those in authority and through firmness for what is right—at school, in the neighborhood and elsewhere? Do I cooperate with my Christian parents in my choice of personal grooming and dress? Or do I seek to adopt immodest and extreme fads and then try to pressure my parents into seeing things my way? *W 2/15* 25a

Tuesday, April 22

O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy.—1 Tim. 6:20.

Watching entertainment on television, listening to soap operas on the radio, or reading novels will not improve our knowledge of the Creator's purposes. The Bible is the instrument provided by God, and through his visible organization he has provided many aids for cultivating the seed of truth. That we need to cultivate and to improve our knowledge of the truth is in harmony with what Paul wrote. (Heb. 6:1-3) Since it is God's purpose under the Kingdom to have the earth populated with men and women perfect in knowledge, then it is well that we now advance in knowledge that befits the servants of Jehovah. It would not be wise for us to make a practice of listening to false religious propaganda on the radio or on television, nor to have such literature come regularly into our homes, thinking that this would equip us to refute unscriptural teachings. Paul's advice is pertinent here. *W 3/15* 14, 15

Wednesday, April 23

Happy are those who have been persecuted for righteousness' sake.—Matt. 5:10.

The question might be asked, How can any person endure such adversity? There is only one way a person can remain firm as a Christian while suffering evil: He must be a spiritual person, see things from God's standpoint. Such a one will know that he is suffering for righteousness' sake. But if fleshly thinking is affecting his life and he has a worldly viewpoint, even he who claims to know the way of the truth may under pressure rationalize and compromise. This could lead to his eternal undoing. Therefore, now, while there is relative calm in most of the world, is the time to work hard at developing "the mind of Christ" and to let it control every aspect of one's life. Work at making yourself the kind of person that God would approve *at any time*. But it is not wise to develop and dwell on dark, morbid fears regarding what perverse things the enemy might someday do to God's people. Rather, a Christian will prove his loyalty to God day by day. *W 4/1* 26, 27a

Thursday, April 24

Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.—Eph. 4:32.

To facilitate free communication between parents and children, it is beneficial for the family to share meals together rather than developing the habit of eating separately. Regular conversing at meals improves family communication. Parents need to express and encourage continuing love. The strong bond of love will unite Christian families. (Eph. 5:25; Titus 2:4) With love, the channel of communication remains open. Sometimes children become self-centered if the parents are always speaking critically of others, downgrading others, or digging up what is bad. But parents who smooth over the foibles and faults of others, and who take a kind, loving attitude, help their children to be loving and forgiving, and to take an interest in other people. And when parents show hospitality, they are not only building up the joy of giving but also keeping open the channel of communication. *W 5/1* 10, 11a

Friday, April 25

These will depart into everlasting cutting-off, but the righteous ones into everlasting life.—Matt. 25:46.

In speaking about this time or the generation seeing the establishment of the Kingdom, Jesus definitely promised everlasting earthly life. This is the time for separating the "sheep" from the "goats." And what reward did Jesus hold out for the "sheep" who help and serve with his anointed "brothers" but who are not themselves such brothers of Christ who have heavenly life in view? He promised that these righteous ones will enter into everlasting life, yes, life right here on earth. What a thrilling prospect, living forever on earth, which God has purposed to become a paradise! But how much does that really mean to you? Does it influence your attitude toward your job? what subjects you choose in school? whether you will get married soon? Yes, are you living with eternity in view? The possibility of being numbered among the "sheep" who will enter into everlasting life should stimulate your devotion to Jehovah God. *W 6/15* 11, 12a

Saturday, April 26

Love . . . bears all things. —1 Cor. 13:4, 7.

This expression literally means "all things it is covering." (1 Cor. 13:7, *Interlinear*) It covers like a watertight roof, protecting what is below. Love is realistic; it does not expect perfection from imperfect people. It is willing to put up with a lot and is not overly sensitive. When a member of our family or of the Christian congregation makes a mistake, rather than advertising it, love will cause us to seek to overlook it and protect the erring one where no serious wrongdoing is involved. Through mistreatment as a Christian in the field service, at our place of employment or in school, love "bears all things." Love also "believes all things." This is not to imply that Christians are gullible. The point is that we have implicit trust in Jehovah; we do not question what He tells us through his written Word and his organization. Things work out well for those who in this trusting way go along with God's way of doing things. *W 7/15* 12, 13a

Sunday, April 27

That we may not be overreached by Satan, for we are not ignorant of his designs. —2 Cor. 2:11.

Satan's designs are to devour any of God's servants that he can, and he goes about "like a roaring lion" to accomplish his aim. The man who had been disfellowshiped in Corinth had been handed over to Satan in the sense that he had been put out of the congregation and thus was thrust out into the world under Satan's domain. Like a little leaven in the whole lump of dough, this man had been the fleshly element inside the congregation; and by removing this incestuous man the spiritually minded congregation had destroyed the "flesh" from its midst. Now Satan's design or aim would be to hold on to such prey until succeeding in completely swallowing up the man, destroying him spiritually. If the congregation, though in all good conscience, were to be overly cautious and reluctant about receiving the now truly repentant wrongdoer back, delaying unnecessarily his reinstatement, this would suit the Adversary's purpose. *W 8/1* 4a

Monday, April 28

Trust in Jehovah with all your heart and do not lean on your own [understanding]. Do not feel as if you were wise; fear Jehovah and steer clear of what is bad.—Prov. 3:5, 7, Byington.

A measure of ability is often required to do various types of work in the congregation. But the results that are obtained should not be attributed just to personal ability or talent. In fact, those blessed with natural abilities need to be careful not to rely on their own understanding, but, rather, to lean on Jehovah, asking him to direct their steps. Observation will usually show that those serving among us as elders, and others who are working hard, qualify through diligent study and application of what they learn. Over a period of time they have paid close attention to themselves and to their teaching, inclining their ears to Jehovah's instruction. They have wanted to do his work as he wishes it to be done, and it is commendable to see how they allow Jehovah to use their time and talents in various ways to promote his worship. *W 9/1* 17

Tuesday, April 29

If we are walking in the light . . . we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin.—1 John 1:7.

If we are going to practice the truth we have to be "walking in the light." To walk in the light we must consistently heed the counsel given us by God and cultivate love for his ways. If we do so, then when we see this system of things approving of standards that are condemned by God, we will not allow ourselves to dwell on the seeming satisfaction of such a course. We will not think to ourselves how nice it would be to enjoy such pleasures just for a moment, feeling that somehow those lower standards of the world have some redeeming features. We will not dupe ourselves into thinking that, after all, the brief moment of enjoyment might be worth the violation of the principles of light. Rather, we will call upon God and seek to follow right principles. We will follow Moses' example, who made the right choice, "for he looked intently toward the payment of the reward."—Heb. 11:24-26. *W 9/15* 16

Wednesday, April 30

He [God] also subjected all things under his feet, and made him head over all things to the congregation, which is his body.—Eph. 1:22, 23.

God purposed that his Son should have a body of associates with him in taking care of human affairs. These associates ruling over mankind were to be taken from among mankind. While yet on earth these were to be formed into a congregation having a bond of unity with him. What about the members of this Christian congregation? Well, it was God's generous purpose that it should be made up not only of those who had been circumcised Jews but also of those who had been non-Jews or Gentiles. For 1,545 years (from 1513 B.C.E. to 33 C.E.) they had been disunited. The barrier, "the wall in between that fenced them off," was the Law covenant mediated by the prophet Moses. In the year 33 C.E. Jesus Christ was used by God as the means by which to remove this barrier through his death on the torture stake. (Eph. 2:14-16) John at Revelation 7:4-8; 14:1, 3 shows these to be limited to 144,000. *W 10/15* 33-35

Evangelizing with Good News for All Mankind.
—Luke 2:10.

Thursday, May 1

He gave some as . . . evangelizers, . . . for ministerial work.
—Eph. 4:11, 12.

The Bible uses the term "evangelizer" with respect to certain designated ones, for it tells us that Jesus, when he ascended to heaven, gave gifts *in men, including evangelizers,* "for the building up of the body of the Christ." These evangelizers appear to have been given Jehovah's spirit in a specially strong way in preaching, training and building up others. Philip was one of these. (Acts 21:8) Nevertheless, all proclaimers of the good news are, in a general sense, evangelizers. They should certainly have the evangelizing spirit. They should declare the good news, but not stop there. They should do all they can to train and build up others so that these, in turn, can have the same strong spirit. *W 6/1* 6, 7a

Friday, May 2

Let anyone thirsting come; let anyone that wishes take life's water free.—Rev. 22:17.

Is it not good to know that God has not left mankind in general out of his purposes? That which God has set before mankind, and to which he is now calling special attention, is something grand for mankind to attain to under the kingdom of God's dear Son. It has become a goal that hundreds of thousands of appreciative persons are now striving to reach with God's help. To them it is like a prize that beckons them onward, a gracious thing that invites them to partake. The hospitable tone of the invitation is expressed in the words above. The life here meant is not the distasteful sort of life that we are obliged to live at present. It is a life on earth that no human governments till now have been able to give mankind, but that only Jehovah God's kingdom will be able to impart to mankind. It is the life that Jehovah purposed for humans to have when he put Adam and Eve on earth amid the glories and beauties of that paradise called the Garden of Eden. *W 11/1* 13, 14

Saturday, May 3

Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added.—Acts 2:41.

"This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:32) With those words, the apostle Peter confirmed the fact that Jesus Christ had been raised from the dead. And think of it: about three thousand of those to whom Peter spoke were baptized! They were added to the Christian congregation and they continued devoting themselves to the teaching of the apostles and they personally shared in preaching the good news to others. (Matt. 28:19, 20; Acts 8:1, 4) Now do you believe these two fundamental facts stated by both Paul and Peter, that "Jesus is Lord" and that "this Jesus God resurrected" from the dead? (Acts 2:36; Rom. 10:9) If you do, then there is something you have to do about it, namely, make confession of your faith with your lips. Those who make such a heartfelt confession should get baptized. Peter urged those who heard him at Pentecost to do that, and three thousand did. *W 1/1* 8, 9

Sunday, May 4

If this is how God loved us, then we are ourselves under obligation to love one another.
—1 John 4:11.

"God is love." (1 John 4:8) Among the ways we can be like God as to love is by being generous. He is the Giver of "every good gift and every perfect present," and "he gives generously to all and without reproaching." (Jas. 1:17, 5) With what can we be generous so as to be imitators of God? For one thing, we have the truth regarding God's purposes. Since we have freely received it, we should freely give it by sharing the Kingdom good news with others on every appropriate occasion. We can also manifest Godlike generosity by giving freely of our material means toward the support of the Kingdom-preaching work locally and world wide. Yet another way to show generosity is by helping any of our fellow Christians who may be in need. It is absolutely vital that we demonstrate such generosity, for it is an important way that we can heed Jesus' command to "be perfect, as your heavenly Father is perfect." —Matt. 5:48. *W 3/1* 18, 19a

Monday, May 5

If anyone does not want to work, neither let him eat.
—2 Thess. 3:10.

In view of Galatians 6:10 and 1 Timothy 5:8 it would be wrong to neglect family members and fellow believers while trying to help others of the world of mankind. However, there are times when expressions of generosity would not help the recipients. Some people, occasionally even fellow Christians, show themselves to be irresponsible, lazy and unwilling to accept work even when jobs that they would be able to handle are available. Were they to receive material aid, they would not be encouraged to adjust their wrong view of work. In their case the injunction of Paul would apply. Also, Christians rightly refuse to aid those who would use what is given to them for activities and habits that are divinely condemned. Withholding certain things from a person can actually be an expression of love and concern for him when it serves to impress upon his mind and heart the need to change and not to misuse assets that others worked hard to acquire. *W 2/15* 12, 13b

Tuesday, May 6

Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, . . . and not according to Christ.—Col. 2:8.

It would not be beneficial to study higher criticism, thinking that this would help us to talk knowingly to those who disbelieve the Bible. To speak well, one does not study bad grammar but, rather, studies the rules of good grammar. If one knows good grammar, that which is incorrect will stand out. Likewise, if we study the truth from God's Word, that which is false will stand out. If we have an accurate knowledge of God's Word we will have no problem in refuting false religious ideas. But there is danger in feeding our minds on religious teaching contrary to God's Word. And though doing personal study we must also seek out the association of others who are anxious to know accurately God's will. Not only will this assist us to broaden out our scope of knowledge, but it will also encourage us to keep studying and applying the things we learn.—Heb. 10:24, 25. *W 3/15* 15, 16

Wednesday, May 7

I am yearning for all of you in such tender affection as Christ Jesus has.—Phil. 1:8.

What constitutes a good relationship, leading to good communication? Looking into the inspired Scriptures, we see first the example of Jehovah and his Son. There was the closest contact and confidence between them. They were in full union with each other. Looking at the earthly pattern in the light of God's Word, what do we find? Although your partner, like yourself, is imperfect, learn how to express appreciation of each other in a tactful way, not only in the early days, but down to the twilight years. Avoid a domineering attitude due to pride and selfishness, always wanting your own way. Rather, learn how to walk and talk with each other, ready to accommodate your pace and mood accordingly. Build up and maintain mutual confidence. Suspicion is the worst enemy to free communication. Be alert to develop and strengthen the bond of true friendship. Practice and demonstrate the "tender affection" that both Jesus Christ and the apostle Paul had. *W 5/15* 20, 21

Thursday, May 8

Philip . . . went through the territory and kept on declaring the good news to all the cities until he got to Caesarea.—Acts 8:40.

Some of the evangelizers in the first century did quite a lot of traveling. They went to places where God revealed there was a need for their services. We read that Philip went down to Samaria. After he had done good work there, he was directed by Jehovah's angel to go to the south to the road that led from Jerusalem to Gaza. There he explained the good news to an Ethiopian eunuch. God's spirit directed him from there to Ashdod and on to Caesarea, as recorded by Luke. There we find him later in a home, a man with a family, including four daughters that prophesied. (Acts 21:8, 9) Philip might be compared, in a way, to the pioneers, special pioneers and missionaries who have a special commission to preach. But a fine evangelizing spirit is also shown by those who move their homes to places where there is a greater need for some to preach. Some of these have families, as did Philip. *W 6/1* 9, 10a

Friday, May 9

Jehovah is King to time indefinite, even forever.—Ps. 10:16.

The writers of both the Hebrew and the Christian Greek Scriptures knew that God will never die, hence, that He will reign for all eternity to come. What can this mean both now and in the future for us? Not all of God's living creation is eternal. We know that plants, even long-lived trees, eventually die. And there is no Biblical evidence that God purposed for individual animals to live forever. Yet God did hold out to our first parents the prospect of never dying. By obedience they could have hoped to live forever. (Gen. 2:17) God's purpose in this regard was not interrupted by man's fall into sin. But the Bible shows that His purpose to have obedient humans living forever on earth is definitely going to be realized. That will be accomplished by means of God's kingdom. That kingdom, the means by which eternal life is possible for us, is a heavenly government. Do you show that you really believe this? Does it influence your daily decisions? *W 6/15* 6-8, 11a

Saturday, May 10

Love . . . hopes all things, endures all things.—1 Cor. 13:4, 7.

Perhaps we have been calling on people in a certain area in the Christian preaching work without much in the way of visible results. Love will keep us going with a positive, cheerful approach and with the hope that some will listen to the message and learn the truth. On the other hand, you may have lived with an unbelieving mate for many years. Love never gives up hope that the unbeliever will one day accept the truth, as some unbelievers have after many years. So never give up hope. It is a fine complement to faithful service that will keep us happy and optimistic in the face of adversity. Love also "endures all things." This aspect of love is especially essential in view of the persecution we can expect. (2 Tim. 3:12) All efforts, whether those of ancient Rome, Nazi Germany, Communistic and other dictatorial countries, or the less severe but equally hateful efforts of the democratic nations, have failed in their objective because love "endures all things." *W 7/15* 14, 15a

Sunday, May 11

Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account.—Heb. 13:17.

As a person becomes experienced in Jehovah's ways he will also grow in appreciation of the need of showing respect. Parents should set a good example in this regard for their children. The father should show respect for the mother, recognizing that she is a fellow heir of "the undeserved favor of life." (1 Pet. 3:7) And she should show "deep respect for her husband." (Eph. 5:33) Both of them should have respect for the elders in the congregation, living in harmony with the counsel above. By thus adhering to Jehovah's ways they show respect for Him and his theocratic arrangement. When such a fine example is set by the parents, it is not difficult for the children to grasp the principle of respect. They will likely have a high regard for their parents and show them respect in many ways. In all such ways children can be helped to progress toward maturity. *W 2/1* 11-13a

Monday, May 12

These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength.—2 Thess. 1:9.

We know that since 1914 the generation now living is in the time of the end. This means that all who are not servants of Jehovah God as devoted disciples of his Son stand in danger of losing their lives. People need to be made aware of this danger. Their situation is different from that of persons who faced execution during certain earlier divine judgments. For example, the thousands who perished when Jehovah God used the Babylonians to execute judgment upon unfaithful Judah and Jerusalem would have died eventually anyway. Their death did not mean total annihilation. But the judgment expressed against those who refuse to know God and obey the good news about Jesus Christ is final. And survivors of the destruction will not live just a few years longer and die. No, before them is the prospect of everlasting life, free from sickness, sorrow and pain. *W 2/15* 14, 15b

Tuesday, May 13

In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts.
—Matt. 18:35.

Aiding us to imitate God are the reasons given in his Word for our doing so. Would we have God forgive us? Then we must imitate him by being forgiving, as Jesus said in concluding his illustration about the unforgiving slave. And wrote the apostle Paul: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." (Eph. 4:32) No question about it, by considering carefully God's Word we will both learn how to imitate God and also be motivated to do so. Another aid to help us to imitate God is prayer. In prayer we speak to Jehovah. We open our hearts to him, calling upon him in time of trouble, when we have big decisions to make, as well as talking to him about everyday matters. And we feel his sustaining power, guidance and comfort. (Ps. 55:22) Thus prayer makes Jehovah more real to us and aids us to imitate him. *W 3/1* 23, 24

Wednesday, May 14

On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd.—Matt. 9:36.

Before learning about the good news of God's kingdom, many of Jehovah's people had been involved in drug abuse, drunkenness and other degraded ways of life. Others were full of anxiety because of the instability of the economy and their quest for financial security. Still others were getting nowhere and constantly asking themselves: "What purpose is there in living? Is this all there is to life?" All of this changed because someone had enough love for his neighbor to preach the truth of God's Word to him. Are you one of those who have thus benefited? How does this make you feel? For one thing, you no doubt feel a sense of obligation to help someone else in the same way that you were helped. And has not your very heart been touched? Yes, you see so many people in the same condition that you formerly were in, and you feel toward them the same as Jesus did toward the people of his day. *W 3/15* 3, 4a

Thursday, May 15

In my heart it proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it.—Jer. 20:9.

Wherever you are, you have opportunities to preach. There is the door-to-door preaching of the good news. Then there are those whom you may rarely, if ever, meet at their homes. These you may see in your daily work, at your shop or in your travels. You may find them sitting in cars in parking lots, in parks. If you have the spirit of wanting to share the good news with others, you will not always have to have a formal arrangement, or a set time. You, like Jeremiah, are a witness of Jehovah *all the time!* You tell others the good news because it is in your heart, and you find yourself talking about it or making opportunities to talk about it under all circumstances. There is more to the evangelizing spirit than merely telling others the good news. There is much depth of meaning in the good news, and some things require thinking on your part to see how to put these points across to your student. *W 6/1* 14, 15a

Friday, May 16

He did not leave himself unattested, doing good, giving you rains out of the sky and fruit-times, filling your hearts with food and cheeriness.
—Acts 14:17, Byington.

Elders, as well as others in the congregation, ought to guard against developing an attitude approaching that which some rabbinical writers fomented toward Gentiles in viewing them as virtual enemies. It is right to hate the wrong committed by the disfellowshiped one, but it is not right to hate the person nor is it right to treat such ones in an inhumane way. If we imitate our heavenly Father we will remember that he even showed certain considerateness toward the first human pair after their disfellowshiping in Eden, providing them with clothing. (Gen. 3:21) This was an undeserved kindness toward them. The words of Jesus at Matthew 5:45 and the apostle Paul's words above make a similar point. So, not "mixing in company" with a person, or treating him as "a man of the nations," does not prevent us from being decent, courteous, considerate and humane.—Matt. 18:17. *W 8/1* 5, 7a

Saturday, May 17

You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another.—Gal. 5:13.

How does Jehovah God view those who are serving as appointed overseers? Does he look upon them as more precious than others? As more faithful than others? No, it is good to keep things in proper perspective. Those selected to oversee are actually there to serve as slaves, and as such they must wholeheartedly use their abilities and talents to the full in proving their faithfulness. They enjoy their privileges, not primarily because of what or who they are. Rather, they are in their respective positions because of a need created by the Kingdom proclaimers. Following the advice of Jesus, they minister to those in the congregation toward whom they are slaves. (Luke 22:26) Faithful overseers recognize that their work is in connection with their fellow publishers, all of whom are precious in Jehovah's sight, when they demonstrate faithfulness. *W 9/1* 18

Sunday, May 18

By this we have the knowledge that we have come to know him, namely, if we continue observing his commandments.
—1 John 2:3.

Jehovah's servants love him and want to do his will. That is why they have dedicated their lives to carrying out his commandments. However, at times there may be some who fail to appreciate fully what it means to "continue observing his commandments." If one does not keep on with self-examination of one's way of life and one's motives, one may find that the powers of darkness in this system blind one to the requirements of Jehovah. We need to continue to carry out the commandments of God, making it a habit, doing so day in and day out, month in and month out, year in and year out, knowing that this is a requirement of God. The point of all of this is that the only way to come truly to know Jehovah is by always observing what he wants us to do. This does not allow for serving him only when we feel like it. This constancy is what is embodied in the expressions "practicing the truth" and 'continuing to observe his commandments.' *W 9/15* 1, 2a

Monday, May 19

You have taken gifts in the form of men.—Ps. 68:18.

The 144,000 who will form the cooperative body under the head, Jesus Christ, are taken "out of every tribe and tongue and people and nation." (Rev. 5:9) So, since the members of the congregation on earth are drawn from such widely differing sources, there ought to be a great need for a unification work among them, to have them all hold to the one head, the glorified Jesus Christ. To carry on this unification work God provided "gifts in the form of men." At Ephesians 4:8-15, Paul points to the glorified Christ as the one whom God used to bestow these human "gifts" upon the congregation on earth for the purpose of unification. Since the end of the Gentile Times they have unitedly been acting upon Jesus' prophetic command found at Matthew 24:14. Associated with this remnant today are hundreds of thousands of dedicated worshipers of Jehovah who have obeyed his command to come out of Babylon the Great. Are you fully cooperating with these 'gifts in men'? *W 10/15* 1, 2, 7a

Tuesday, May 20

Be fruitful and increase, fill the earth and subdue it, rule over . . . every living thing that moves upon the earth.
—Gen. 1:28, New English Bible.

When the loving Creator produced the first man and woman in the Garden of Eden, he did not mean for that Paradise to be just a temporary home for them, or a little "love nest" for them to be alone in for a while without having children around. The reason why that Paradise on earth turned out to be a temporary home for them was that they stopped harmonizing their course of action with God's loving purpose. God's purpose had never been that of taking them to heaven after a period of testing here on earth. They did not need heaven to become perfectly satisfied. Nor did God need them up there in heaven with him for him to be perfectly happy and contented. Hence, when God stated his purpose for them, he said nothing about a heavenly home. According to the Bible, God assigned a period of seven thousand years for this privilege of service to be accomplished. *W 11/1* 15-17

Wednesday, May 21

The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son.—Matt. 22:2.

The chief figure in this parable was the "man, a king." Of whom was he an illustration? He illustrated God himself, for the whole parabolic illustration started off by saying, "The kingdom of the heavens has become like a man, a king," in taking certain action that met up with a certain reaction. The expression "the kingdom of the heavens" means the same as "the kingdom of God," for God rules supreme in the invisible spirit heavens. For instance, Nebuchadnezzar was put through a humiliating experience for this stated purpose: "until you know that the Most High is Ruler in the kingdom of mankind, . . . after you know that the heavens are ruling." (Dan. 4:25, 26) Jesus was referring to God when he said concerning Jerusalem: "Do not swear . . . by Jerusalem, because it is the city of the great King." To this heavenly King, Jesus taught his disciples to pray, saying: "Let your kingdom come."—Matt. 5:34, 35; 6:9, 10. *W 11/15* 4

Thursday, May 22

The next day we set out and arrived in Caesarea, and we entered into the house of Philip the evangelizer, who was one of the seven men, and we stayed with him. This man had four daughters, virgins, that prophesied.—Acts 21:8, 9.

The evangelizing spirit does not require of us that we travel to another location, for the spirit of evangelizing is not the spirit of travel and adventure. Where a person is free from obligations that would prevent his moving, and offers to do so, he may be assigned to a specific place where his services are most needed. There his traveling may end, for he may settle down there, as Philip did in Caesarea, and continue to declare the good news, building up the congregation in that locality. He may remain there for many years, even for a lifetime, as have many of our missionaries. But some of us may not be able to move, because of family obligations, health or for other reasons. Nevertheless, if we have the evangelizing spirit we can accomplish much good right in the area where we are living. *W 6/1* 12, 13a

Friday, May 23

Let all your enemies perish, O Jehovah, and let your lovers be as when the sun goes forth in its mightiness.
—Judg. 5:31.

What now, in our day, is represented by the "place that is called in Hebrew Har-Magedon"? (Rev. 16:16) As with ancient Megiddo, it denotes a world situation that involves a decisive war. It denotes that stage in world hostility toward God that calls for settling of the issue over which the hostility has arisen. Since Megiddo on its rise of ground strategically commanded the land passageway from one continent to another, so Har-Magedon denotes that ultimate state to which world affairs come where rulers unitedly apply force to make their way through and where God must react with a counterforce according to His purpose. While the future of the universe is to be determined by what results from the opposing of contrary forces to each other, fulfillment of the prayer above means a brilliant future for all the lovers of Jehovah who will be on the victorious side at Har-Magedon. *W 4/15* 20, 19

Saturday, May 24

Speak truth each one of you with his neighbor, because we are members belonging to one another.—Eph. 4:25.

By your dedication you have become a member of God's family, and can in truth address him as "our Father." (Matt. 6:9) This is a spiritual relationship, and takes priority in your life. However, it does not cancel out fleshly relationships and their obligations. God started the creation of the human family in perfection, telling them to multiply. (Gen. 1:28) When Paul said "we are members belonging to one another," he expressed a fundamental principle, applying to both of the foregoing relationships. Elsewhere he makes extensive use of the human body and its members as an apt illustration of interdependence. (1 Cor. 12:12-27) Appreciation of this principle will be of great help to us. Even in the Christian congregation the members belong, not only to God and Jesus Christ, but also to one another. They do not belong to themselves. This promotes the real conscious unity that we find among God's people earth wide. *W 5/15* 8, 9a

Sunday, May 25

Jehovah himself gives the saying; the women telling the good news are a large army.—Ps. 68:11.

Even though the Bible makes no mention after Pentecost of most of the twelve apostles, we can be sure that they used their all in sacred service to Jehovah God and that he did not forget them. (Rev. 21:14) Today we have many "old-timers" associated with the Christian congregations who for many years have remained steadfastly faithful to Jehovah in the face of many obstacles. What a blessing to have them around! Their love and zeal are an incentive for fellow publishers to press on in Jehovah's work. Though some are quite limited in physical strength, it is an encouragement to see them save energy for Christian meetings and field service. Additionally, there are many sisters in the congregations and these do not qualify as elders or ministerial servants. They too are very much needed and are assisting in getting the good news of the Kingdom preached in all the world before the end comes, as noted by the psalmist. *W 9/1* 25-27

Monday, May 26

If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him.—2 John 10.

Do these words necessarily apply to *all* persons who are put out of the congregation for wrongdoing? Do they necessarily rule out any speaking of words of reproof or exhortation to a disfellowshiped person designed to move him toward repenting, turning around and being restored to the congregation? From the context of these words we note that John is speaking of 'deceivers and antichrists.' However, not all who are disfellowshiped thereafter follow the course of such 'deceivers and antichrists.' This is seen by the number who repentantly seek and receive reinstatement as approved members of the congregation. Thus, in the United States, during the ten-year period from 1963 to 1973, nearly 40 percent of the total disfellowshiped were reinstated, owing to their sincere repentance. Certainly we on earth should rejoice with Jehovah and his heavenly family over this fact.—Luke 15:7. *W 8/1* 21, 22, 24

Tuesday, May 27

If we say we have solidarity with him and are walking in the darkness, we are lying and not living up to the truth. —1 John 1:6, Byington.

We must watch who our associates are in the field of entertainment. While the association here may not be so personal, still we have to watch our habits in the reading of books and periodicals that follow the corrupt standard of this world, or in watching movies and television that exalt and praise the things condemned by God's Word, such as those outlined in the book of Romans. (Rom. 1:28-32) We cannot walk in the light of God while running in association with those of this wicked and sick society that approves of everything that the God of light abhors. The choice of association is up to each one to determine, but the decision as to whether that one is practicing the truth is up to Jehovah God. The point John makes is plain and forceful. As followers of Jesus Christ, it is our duty to heed the counsel of Jehovah God's Word and to direct our lives in accordance with that counsel. *W 9/15* 19

Wednesday, May 28

God did not hold back . . . from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people. —2 Pet. 2:4, 5.

Survival of world destruction is possible! What happened to Noah and his family in 2370-2369 B.C.E. is an illustration of this. But, more than that! It is a prophecy or prophetic drama picturing survival by some here on earth of the fast-approaching world destruction, the end of today's world of ungodly people. It means their surviving of the complete end of this wicked, polluted system of things. Most people on earth today are content to survive the present hard times and live through one world crisis after another and finally die after they have hoped for better times, which they never realize. That is the only survival they know of or think of, as they try to hang onto human life as long as they can. This does not compare with the survival foreshadowed by Noah and his family passing through the deluge. *W 11/1* 9a

Thursday, May 29

He sent forth his slaves to call those invited to the marriage feast, but they were unwilling to come.—Matt. 22:3.

An invitation to the marriage feast of his son was a great favor on the part of the king. Those whom he invited were persons over whom he was the king. They were his subjects. He knew them by name. He knew where they lived within his realm, and so he could send his slaves to their address to notify them at the time that the feast was ready, to which feast they had already been invited. Favorable action of these invited persons when they got notification of the readiness of the feast would display due respect for their king. Whom, then, did "those invited to the marriage feast" in Jesus' illustration picture? Well, since the king pictures Jehovah God, who, then, were the people over whom He was king at that time? It was the Jewish nation. In 1513 B.C.E. Jehovah God had brought them into a covenant with him through the mediatorship of his prophet Moses, at Mount Sinai.—Exodus 19:1 through 24:8. *W 11/15* 9, 10

Friday, May 30

Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he . . . desires all to attain to repentance.—2 Pet. 3:9.

Any seeming delay on Jehovah's part is not for his personal benefit, nor because of any slowness to act. It is for the benefit of us humans. Jehovah could quickly destroy the world! To Jehovah, who lives forever, and who purposes things ages in advance, the passing of a thousand years is "as a watch during the night." (Ps. 90:4) He is not limited by time, as we are. So if he acts in a manner that appears slow to us, we must keep in mind that it is in consideration for us, and is the *very best way* for all concerned. The person understanding his position before God, having faith in God, does not need to be anxious. If we know his purpose, what his will is for us, and what is the hope ahead, we do not have to know the exact timetable of events. No matter when Jehovah's "day" arrives, we will be busy doing the divine will. Is not that what we are determined to do? *W 1/15* 13, 14a

Saturday, May 31

With such yearning love we chose to impart to you not only the gospel of God but our very selves, so dear had you become to us.—1 Thess. 2:8, New English Bible.

It is one thing to help a person to get mental knowledge and another to get things *into the heart.* In Jesus' illustration of the sower, the seed fell on *hearts.* You as a preacher of the good news want to cultivate that seed in the heart of your student. An evangelizer must have affection for people, even as did Paul, and which he describes. Paul and his associates exerted every fiber of their being toward those in Thessalonica who accepted the good news. Paul's time and energies were theirs, and he wished and tried with all his heart to make them have the same all-consuming love of the good news by living it in every aspect of their lives. Do you feel and work that way toward those to whom you take the good news? If so, you will not be selfish toward them. You will not count them as *your* "sheep." Rather, you will try to instill in them the spirit of God. *W 6/1* 15-17a

Persisting in Faithfulness as Our Way of Life. —1 Cor. 4:2.

Sunday, June 1

The man who can be trusted in little things can be trusted also in great.—Luke 16:10, New English Bible.

Today, some nineteen hundred years after those words were first uttered, they still ring as true as ever, and the same principle applies in every facet of life among genuine worshipers of God. You often see it in little things one does day by day and which reflect the goodness of a heart that is loyal to Jehovah. Your constancy in doing what is right, your regularity and dependability in small things, will give a fine testimony and evidence of your deep appreciation of the divine standards of what is true and faithful. In your daily activity, faithfulness and integrity on your part will mirror the righteous and faithful God. As with one's proving endurance, so too it takes time to prove one's faithfulness. It means practicing the truth day after day, making obedience to Scriptural laws and principles your way of life. *W 9/1* 11, 12

Monday, June 2

You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. —Jas. 2:19.

Evidently James found that some did not have a faith that was alive, that was active, one that moved a person to show genuine love toward his Christian brothers and to share in producing more disciples of Jesus Christ. He points out that the demons believe there is a God. Owing to their depravity, these fallen angels brought havoc to the earth, and their hybrid offspring no doubt had much to do with the violence that filled the earth in those days. These demons believed there is one God, they believed that he exists, and they knew of the Son of God also. (Matt. 8:28-32) But because they do not do the works of God they shudder at the thought of what that means for them. So if one's belief in Jehovah God is as far as one's faith goes, then one is not much better off than the demons. *W 1/1* 19-24

Tuesday, June 3

When I say to someone wicked, "You will positively die," and you do not actually warn him . . . in his error he will die, but his blood I shall ask back from your own hand. —Ezek. 3:18.

Does this mean that people would perish everlastingly if you were to fail as an individual? No, for nothing will prevent God's purpose from being carried out to reach people to the extent he desires. And as a body we will not fail to sound the warning, for our love for God and fellowmen is strong enough to move us to do our best in aiding people to find the way of salvation before it is too late. We are willing to arrange our affairs, even to adjust our circumstances, to accomplish this. But this will not free from bloodguilt those who fail to show love and concern for fellowmen. Their loveless, unconcerned attitude would be tantamount to murder. They would not be able to excuse themselves on the basis that they did *some* preaching, for Jehovah would know the degree of negligence and would pass judgment accordingly. *W 2/15* 18, 19b

Wednesday, June 4

A true companion is loving all the time, and is a brother that is born for when there is distress.—Prov. 17:17.

The parent who watches for things to talk about with his children and shows a genuine willingness to discuss just about any subject will not find the lines of communication closing down but will find them constantly open and humming with messages that tell him what he needs to know, and that contribute to warmth and understanding in family relationships. But will children go to parents with big problems if the parents do not listen to little problems, assisting in the solving of them and in a way that reflects kindness and understanding? Do you have a friend you trust and in whom you have confidence, one you could go to with a serious problem, knowing that he will take time to listen to all you have to say and will not look down on you just because you have this problem? If so, then you have the kind of friend mentioned at Proverbs 17:17. Every child should feel that his father is just such kind of friend to him. *W 2/1* 6a

Thursday, June 5

This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come. —Matt. 24:14.

This remarkable prophecy has been largely fulfilled, and is still in course of fulfillment, not by Christendom with all her earthly kings, wars and political squabbles, but by true believers in Almighty God and in the heavenly kingdom of his Messiah. We know who it was that fulfilled the inspired prophecies in the sacred Hebrew Scriptures as respects the promised Messiah. We know that this one was the greatest advocate of God's Messianic kingdom ever on earth. This Messiah is "Jesus Christ, son of David, son of Abraham." (Matt. 1:1) His kingdom is heavenly and is able to break the power of Satan the Devil, who is a disobedient heavenly angel, the prince of demon angels. It is our privilege to let mankind, who are pitiful victims of the Devil and his demons, know that through Jehovah's kingdom they can get lasting liberation. Are you doing your part? *W 4/15* 6, 8a

Friday, June 6

A man of faithful acts will get many blessings.—Prov. 28:20.

You may think that nothing of really great consequence has happened in your life. Judging by the world's standards of success, probably you have not accomplished anything really great. But to whose standards have you been trying to attain? If you have been building a record to please Jehovah, it will not be quickly forgotten by Him. Stop and think. How do others view you? What is your reputation among your associates? Do they observe that you are one who strictly keeps his word? Do you have the reputation of one who pays his debts and who follows the policy of being prompt about everything? Perhaps it is a matter of being regular in Kingdom service and at meetings for worship. These may seem to be little things, but they could lead others to view you as someone faithful. Now, if others have noticed the way you have been conducting your life, has not your heavenly Father also seen it and will he not give you many blessings therefor? *W 9/1* 13, 14

Saturday, June 7

Righteousness is what will deliver from death. —Prov. 10:2.

In the year 1945 the power of Hitler's sword failed him. But the persecuted Christian witnesses of Jehovah, although reduced in ranks by some thousands, came forth triumphantly with unbroken spirit and openly resumed their work of proclaiming God's kingdom in lands overrun by Hitler. Jehovah's spirit in them won *out* after twelve years of Hitler rule. The seemingly insecure, unprotected witnesses of Jehovah were interested in a spiritual security, for such security is what will preserve one in a condition where one is worthy of everlasting life in peace and happiness in God's coming new system of things for mankind. To this day the surviving witnesses of Jehovah in Europe are seeking to remain within this spiritual security, for in the oncoming "great tribulation" man-made material, financial, military means of security will not result in preservation of one's life into Jehovah's new order. But 'righteousness will deliver from death.' *W 12/1* 2, 3

Sunday, June 8

His trueness will be a large shield and bulwark.—Ps. 91:4.

In giving a further description of protection for spiritual security the psalmist turns from the bird world to the world of warfare. Referring further to Jehovah, the psalmist adds the above. God's trueness is associated with his loving-kindness. (Ps. 40:11) He recognizes his obligation to be true to those who worship him and trust in him. This characterizes His throne. (Prov. 20:28) He always proves true to his promise to us. He proves true to his name Jehovah and becomes what he needs to become in our behalf. This quality of His serves for our spiritual protection. It is like a large shield to us, and He becomes like a shield bearer to us. His trueness is demonstrated in faithful, loyal action in our behalf. This shield of divine trueness stops Satan's fiery darts or burning missiles and also wards off the blows or absorbs the thrust of the enemy sword. We can depend upon God's protective trueness. We must depend upon it, have faith in it. *W 12/15* 7-9

Monday, June 9

He that has seen me has seen the Father.—John 14:9.

Among the ways we are helped to imitate God is by the example of those who themselves are imitators of God. The best example, of course, is Jesus Christ. In fact, one of the main reasons why he came to earth was to make known his heavenly Father to us. And he imitated his Father so perfectly that, had God been on earth, he would have conducted himself exactly as Jesus did, for which reason Jesus could say the above. But there are others described in God's Word who faithfully imitated Jesus Christ in his imitating God, and we can also be helped to imitate God by looking to their examples. The apostle Paul was just such a person, and that is why he could wisely encourage: "Become *imitators* of me, even as I am of Christ." (1 Cor. 11:1) Imitating the example of such persons of faith will surely help us to imitate God. There are also many persons today who are conforming their lives to God's ways and who can help us to imitate Jehovah, as indicated by Hebrews 13:7. *W 3/1* 25-27

Tuesday, June 10

This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome.—1 John 5:3.

Above all it is love for God that motivates us to preach the good news of God's kingdom. All who truly love God are preaching. We cannot pay a preacher to preach for us any more than we can pay someone to live a good, clean, upright life for us while we disobey God's moral laws. Each one must carry his own load of responsibility. There is no substitute for our personally preaching. It is an essential expression of our love for God. Observing God's commands in regard to preaching, or anything else, is not burdensome. Eating, drinking, sleeping and breathing are not burdensome, and yet obedience to these natural laws of God is just as vital, as our life depends on it. To a Christian, preaching is just as vital. It is something we want to do. To know that we are able to do what Jesus Christ did and what God has commanded for our day brings an inner sense of peace and contentment that has no equal. *W 3/15* 5, 6a

Wednesday, June 11

Now if [judgment] starts first with us, what will the end be of those who are not obedient to the good news of God? —1 Pet. 4:17.

Anything we receive as good news we naturally want to tell to others, and often we do so out of the sheer joy of speaking it. However, the good news of the Kingdom prompts us to tell it to others, not only through joy, but also through love for our fellowman. The evangelizing spirit is one of love for God and neighbor. The good news means life to the receiver, and so it is essential that it be proclaimed far and wide. Paul wrote that destruction awaits those who do not obey the good news about Jesus. (2 Thess. 1:8, 9) Peter stressed the importance of knowing and obeying the good news when he spoke of Christians being judged. Accordingly, the spirit that the proclaimer of the good news must have is, not merely to proclaim it, but to get it firmly fixed in the hearts of hearers. Why? Because even the righteous man among professed Christians will be saved only with difficulty. *W 6/1* 4, 5a

Thursday, June 12

A king . . . made a marriage feast for his son.—Matt. 22:2.

The king in Jesus' illustration is said to have a son. However, God the heavenly King has hundreds of millions of spirit sons, who are called "sons of God." (Job 38:7; Dan. 7:9, 10) Which of these many sons is the one meant in Jesus' parable? It is the Son of sons in God's heavenly family. It is for this foremost son that the heavenly King makes a marriage feast, and the Sacred Scriptures show that this son is the speaker of the parabolic illustration, Jesus Christ himself. John the Baptizer, who baptized Jesus, referred to Jesus as a bridegroom. In another illustration Jesus referred to himself in this way. (John 3:28, 29; Matt. 25:1) Like any prospective bridegroom, Jesus must have had great pleasure when thinking and speaking about this bride whom his heavenly Father would give him. The bride is, of course, not an individual person, but a collective person, his whole body or congregation of faithful anointed disciples. *W 11/15* 5, 6

Friday, June 13

Jesus said to him: "Again it is written: 'You must not put Jehovah your God to the test.'"—Matt. 4:7.

Of all persons, Psalm 91 should fit the man who had recently been anointed with God's spirit to be the Messiah, the Christ. So the Devil schemed what he thought was a real temptation for this man anointed of God. But the man, Jesus Christ, saw through the trick, saw the wrong thrust given to Psalm 91:11, 12. He refused to forsake his spiritual security. He did this by appealing to the inspired command above. Jesus believed in holy angels all right, but he did not believe that those angels would protect him against himself if he improperly tried to defy God's law of gravitation to make a selfish and foolhardy display of himself before the Jewish people at the temple. Wisely, in this case, Jesus' keeping to his place of spiritual security resulted in his physical security. He did not die a premature death in a way that did not fulfill Scripture. He remained alive, "in the secret place of the Most High."—Ps. 91:1. *W 12/1* 7, 8

Saturday, June 14

Salvation we owe to our God, who is seated on the throne, and to the Lamb.—Rev. 7:10.

Shortly there will be completed the full membership of the heavenly Kingdom, the 144,000 Kingdom heirs under their Head, Jesus Christ. God's unchanged purpose with regard to this Messianic kingdom will succeed, with glory, honor and vindication for Himself. Already a crowd of people from everywhere on earth discern that God has put the Kingdom in heavenly power, and they hail it joyfully and with loyal devotion. This crowd is already great, but it is still increasing as the "good news of the Kingdom" continues to be preached for a witness to all nations. (Matt. 24:14) To prove where they now stand, they wholeheartedly join the still-surviving remnant of Kingdom heirs in this preaching and in giving this worldwide witness. The last book of the Bible envisions this "great crowd" as giving their first attention to the heavenly throne of Jehovah God and to his Chief Servant used in his administration and crying out gratefully the above. *W 10/15* 15, 16a

Sunday, June 15

Each of us will render an account for himself to God. —Rom. 14:12.

Now is no time for anyone to try to get by with mere token service. The greatest lifesaving work in the history of mankind is rapidly drawing to a close. Is it not right, therefore, for us to make sacrifices, to forgo personal pleasures and desires? Is that not what people do during times of disaster? They do not allow the clock to govern their rescue work but continue putting forth their best efforts as long as there is a need. Is that the way you feel about the vital work of Kingdom-preaching? As you call on people at their homes, does your heart move you to keep on as long as you reasonably can, without losing sight of the need for rest and refreshment as well as fulfilling your other Scriptural obligations? At other times, do you make use of opportunities—in school, at work or in other daily contacts—to talk to people about the truth, including your relatives? Remember, we are all accountable to Jehovah God to do all we reasonably can. *W 2/15* 20, 21b

Monday, June 16

You husbands, continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one . . . in order for your prayers not to be hindered. —1 Pet. 3:7.

The Christian husband who knowingly fails to show his wife consideration cannot, with a clean conscience, speak freely to Jehovah God. Rather, he feels condemned, disapproved, knowing that he is not obeying God's command. Such a condition could be spiritually disastrous. It could mean failure to receive holy spirit, which is vital to maintain faithfulness. Then, because of his weakened condition, he might commit a serious wrong, requiring congregation action. Yes, his personal life, guided, not by God's thinking, but by the world's, has affected his prayer to Jehovah and his standing in the Christian congregation. Awareness of this close interaction between his private life and his relationship to God in prayer prompts the appreciative Christian toward godly thinking and action at all times. *W 4/1* 17

Tuesday, June 17

His invisible qualities are clearly seen . . . because they are perceived by the things made, even his eternal power and Godship.—Rom. 1:20.

In contrast to fatalistic worldly thinking (1 Cor. 15:32), we are intensely interested in the future, looking forward to it. In fact, our whole life and thinking revolve around, not a finite existence, but eternity. Is that true of *you* individually? Considering eternity as respects God and his purposes will help us to see how this can be so. It can fittingly be said that Christian worship pivots around eternity, for our God is himself eternal. For humans, that may be hard to conceive—God never having a beginning. But just consider the mountains, the whole earth, and, yes, the entire universe. Are these new, recent? Scientists date the universe in thousands of millions of years. So would not their Creator extend back even beyond that? Understandably, Paul wrote that Jehovah's "eternal power and Godship" are evident from what He has created. Jehovah God's eternity also extends into the future. *W 6/15* 4-6a

Wednesday, June 18

Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it.—Eph. 5:25.

The ancient nation of Israel is likened to the wife of Jehovah God, because the nation was, as it were, married to Him by accepting the Law covenant that was mediated by Moses. So the relationship between the Son of God and his anointed congregation is likened to that of a husband and wife, as noted above. The consummating of the marriage between the King's Son and his figurative bride will be by the uniting of Jesus Christ and his faithful congregation in the spirit heavens in connection with the "kingdom of the heavens." The members of this anointed congregation must be faithful, like an espoused virgin, to Jesus Christ down to their death. In reward for their virgin faithfulness till the end of their earthly course, they will be resurrected from the dead to be his heavenly bride, his Bridal congregation, forever in the house of the Heavenly Father and King.—2 Cor. 11: 2, 3. *W 11/15* 6, 8

Thursday, June 19

What is looked for in stewards is for a man to be found faithful.—1 Cor. 4:2.

The responsibility and administrative duties of a steward suitably illustrate the ministry of a Christian overseer. Faithfulness is strictly required. Any ability a steward may have, natural or acquired, if it is to be of real value to Jehovah God, must be coupled with the sterling quality of faithfulness. Ability is something that one can receive from Jehovah as a gift. Jehovah gave wisdom, understanding and knowledge to certain ones who worked in building the beautiful tabernacle in the wilderness. (Ex. 35:30–36:1) But when it comes to faithfulness, this is not something that Jehovah gives a person. Nor is it something that is inherited or that is automatically received at baptism. It must be worked at, developed. It takes time, effort and endurance to build up a record testifying to one's way of life. It is up to the worshiper of Jehovah himself to display it as he does his work, carrying out his stewardship in faithfulness. *W 9/1* 19, 20

Friday, June 20

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One. —Ps. 91:1.

Psalm 91 applies to a time of many dangers in order to give comfort, confidence and assurance to those passing through the perilous times mentioned in it. Jesus, when on earth as a man, could take to heart this marvelous psalm, for there can be no doubt that it applied to him as an individual. When he rejected the Devil's proposal, falsely based on verses eleven and twelve, he was not rejecting the psalm as applying to him in a right way. If there was anyone that set his affection upon Jehovah, it was Jesus Christ, in fulfillment of verse fourteen. Logically it would apply to all his baptized disciples who faithfully follow in his footsteps and copy his example. That is, it applies to these true disciples as a class, and anyone who finds himself in that class can draw spiritual strength from it. However, the psalm did not foretell any particular one of Christ's true and loyal disciples. *W 12/1* 9, 10

Saturday, June 21

You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself.—Ex. 19:4.

When the inspired writer of Psalm 91:4 likened God to a bird mighty of wing, he had God's own point of view. After God brought his people to Mount Sinai, he told Moses to say the above. Forty years later He inspired Moses to sing before Israel in a similar vein. (Deut. 32:11, 12) According to the prophetic picture of Revelation 12:6, 14, after God's heavenly woman gave birth to the Messianic kingdom and had to flee into the wilderness for isolation, God gave her the means of swift flight: "The two wings of a great eagle were given to the woman, that she might fly into the wilderness to her place." What a fine comparison is thus drawn between God and the great eagle, the king of the birds, the lord of the skies, the monarch of the air! We can have this royal bird in mind, then, as we read Psalm 91:4: "With his pinions he will block approach to you, and under his wings you will take refuge." *W 12/15* 1-3

Sunday, June 22

From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. —2 Tim. 3:15.

If a child is to grow up with high moral standards, showing Christian qualities, the Christian parent cannot wait until the child is old enough to go to school to train him in the right way—God's way. No, but as was true with young Timothy, so it is advisable today. It is important to start training children when they are infants. Godly principles are not born into children. Instead, "foolishness is tied up with the heart of a boy." (Prov. 22:15) From an early age they need proper training and discipline to counteract wrong tendencies. That is why God's Word counsels as it does at Proverbs 22:6. However, some parents might say: 'I know of children who were trained in the Bible's ways who turned out bad.' However, what is stated there is a general rule. There are exceptions, but the rule is a good one and brings excellent results in the majority of cases. *W 5/1* 3-5a

Monday, June 23

You do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing.—Jas. 4:14.

The question facing anointed Christians all through the past nineteen centuries has been, What is my record with Jehovah God *now*? Am I making God's calling and choosing of me sure, so that I qualify to be one of his "royal priesthood," with hopes of reigning with Christ? They did not have to be living in the "day of Jehovah" to be judged by Him as worthy or unworthy of that heavenly position to which they were called. What about us today? Is it different because we are close to the end of this system of things? No, it is not a matter of waiting until the "great tribulation" is upon us. For how do we know that we shall be alive at that time, as James reminds us. If we take matters lightly, we do not know when our unreliable heart will pull us away. Furthermore, we do not know when conditions might come about that could catch us off guard, to our calamity, even before the "great tribulation" comes. *W 1/15* 3, 4a

Tuesday, June 24

All of you should wrap yourselves in the garment of humility towards each other.—1 Pet. 5:5, New English Bible.

Although Naaman was a valiant, mighty man, he learned to gird himself with humility. (2 Ki. 5:1-19) He came to appreciate that in Jehovah's eyes he was just another person. What joy he must have felt when he came up out of the Jordan the seventh time to see his skin completely cleansed! How glad he was that he had humbled himself and followed the advice of Elisha given through a messenger! He not only took the word of a little slave girl from an enemy nation; but he had to leave his own gods behind. Naaman's becoming humble meant something of far greater worth to him than being cleansed of leprosy. What was that? It led him to become a worshiper of Jehovah, a man desiring the approval of the one true God. A fine reward indeed for his clothing himself with humility. As with Naaman, we too can profit immeasurably spiritually if we wrap ourselves in the garment of humility and realize that God does favor those who are humble. *W 7/1* 21, 22

Wednesday, June 25

Love . . . does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth.—1 Cor. 13:4-6.

Do you remember something done against you five or ten years ago? One who keeps track of personal offenses and harbors grudges accomplishes no good for himself or others thereby. His negative outlook causes a loss of joy for himself and others. His very relationship with Jehovah is affected, for how could such a man pray, "Forgive us our debts, as we also have forgiven our debtors"? (Matt. 6:12) How fine it is, at the end of the day when we approach Jehovah in prayer and ask for his forgiveness, to know that we have not kept account of the injury! And love also "does not rejoice over unrighteousness." One who appreciates this aspect of love does not seek out as entertainment books, television programs, or motion pictures that feature what is unrighteous. To the contrary, such persons by the things they talk about in their daily conversation show that they 'rejoice with the truth.' *W 7/15* 10, 11a

Thursday, June 26

When he sent his servants to summon the guests he had invited, they would not come.—Matt. 22:3, New English Bible.

Well, now, when and in what way had these already been invited or been given the initial call? This was, in fact, in the year 1513 B.C.E., by the action of God the King, by his bringing Israel into the Law covenant through Moses as mediator. The initial call or invitation was extended to the Israelites as a nation, not as individuals, for the nation rather than the individual members was what would continue to exist until the King's wedding feast was prepared and ready to be served. The initial invitation to the nation of Israel was included in God's terms that set forth the benefit to the nation of Israel for entering and keeping the Law covenant with Jehovah God. When proposing the covenant to Israel at Mount Sinai, God through Moses set before that nation Kingdom prospects, really the invitation, to become a "kingdom of priests," which would act as God's servant for the benefit of the rest of mankind.—Ex. 19:1-6. *W 11/15* 14-16

Friday, June 27

How comely are the feet of those who declare good news of good things!—Rom. 10:15.

Many Witnesses have overcome the infirmities of old age as they pursue a course of faithfulness to Jehovah. They tenaciously hang on to the thread of life, using the twilight of their lifetime in praising their grand Creator. Some have lost their physical sight. Others are plagued with hearing problems; still others are badly crippled in their limbs. Yet we find that they too are using their resources faithfully in Jehovah's service as they "offer to God a sacrifice of praise, that is, the fruit of lips." (Heb. 13:15) Not to be forgotten are the many Witnesses who for years have been going from door to door in the witness work, and have been doing so without benefit of transportation. Some old and faithful publishers are able to estimate how far they have walked in such field service, and they say that, in some cases, it amounts to as much as once around the earth or more. In their case the Scripture above seems quite appropriate. *W 9/1* 19-21a

Saturday, June 28

These are the ones that come out of the great tribulation, . . . they are rendering him sacred service day and night in his temple; and the One seated on the throne will spread his tent over them.—Rev. 7:14, 15.

Accordingly, the faithful members of the "great crowd" should today be sharing spiritual security with the remnant of the woman's seed in the "secret place of the Most High." Otherwise, the Most High God would not preserve them during the "great tribulation" so that they may come out of it alive on earth and into God's new order. In that righteous new order those of the "great crowd" continue rendering sacred service to God day and night in the courtyards of his spiritual temple. Psalm 91 did not foretell any individual disciples of Christ, but did refer to his baptized disciples as a class or congregation, down till this day. The time for special need of its application is from the year 1919 onward, after the ousting of Satan and his demon angels from heaven down to the vicinity of this earth. —Rev. 12:9. *W 12/1* 16

Sunday, June 29

With his pinions he will block approach to you, and under his wings you will take refuge.—Ps. 91:4.

The pinions are the terminal segments of a bird's wings, and under them a bird can cover and protect its young close to its body. Thus the bird can keep away all predators from its young. We, too, like helpless fledglings, can take cover under the outspread pinions of the protective symbolic bird, Jehovah God, and there we can rejoice in our spiritual security. It is just as the psalmist David said to Jehovah. (Ps. 5: superscription, 1, 11) Being blocked from getting near us, those desiring to do us spiritual harm cannot do so. They cannot snatch us away from Jehovah's organization. The great "birdcatcher," Satan, is kept at a distance. Like endangered birdlings, we have no other place to flee for safety but the Almighty God. Since there are just the two organizations, God's and Satan's, this finding safe refuge from Satan's organization requires us to be brought into Jehovah's organization of spiritual security. *W 12/15* 4, 5

Monday, June 30

Quit mixing in company with anyone called a brother that is a fornicator . . . not even eating with such a man.
—1 Cor. 5:11.

The Greek expression used by Paul for "mixing in company with" is a verb meaning "to mix or mingle together." (Matt. 27:34; Luke 13:1) For us to mix in company with others would imply a fellowship existing among us. The English term "fellowship" has the sense of "comradeship; companionship; friendliness," there being a "community of interest, sentiment, etc." So, to fellowship with another means accepting that one as on an equal standing with oneself, being interested in and entertaining his views, sharing these with an open attitude. To have spiritual fellowship with another would be, in effect, to have a spiritual 'good time' together. But when we exhort a person to repentance we are not uniting ourselves with him in an amicable union; we are not sharing with him any improper sentiment he may have shown but, rather, are dealing with him as a person in need of correction. *W 8/1* 8a

Preserve Good Relations and Communication Through Meetings.—Heb. 10:25.

Tuesday, July 1

Can you not see, you quibbler, that faith divorced from deeds is barren?—Jas. 2:20, New English Bible.

In these words James puts the matter squarely before his hearers. A barren woman does not bring forth; she does not produce. Do you live in harmony with what you profess to believe? Does your faith help you to make disciples of Christ Jesus? Are you increasing Kingdom interests? To emphasize his point, James gives us an illustration and speaks about Abraham. (Jas. 2:21-24) Do you have faith like that of Abraham, the kind of faith that moves one to put the doing of Jehovah God's will ahead of life itself? We know that Abraham died without getting the fulfillment of the promise made to him, but he certainly had faith and an assured expectation of the things hoped for, and all through his life he had the evidence of God's blessing. Do your works similarly show that God's kingdom is more important to you than material possessions? *W 1/1* 25, 26

Wednesday, July 2

God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them.
—Gen. 1:27, 28.

How deeply impressed we should be to think that man was created in the image and likeness of the great Creator and of his beloved Son! The fact that we can appreciate and talk to one another about this in itself shows that this is true. While a good relationship was maintained by Adam and his wife with their Creator and each other, there was no problem. But as soon as that relationship was severed by willful transgression, a barrier was immediately raised across the line of communication. However, Jehovah has kindly conveyed to us in his written Word the pattern of good relationship and communication, so that, even after six thousand years of sin and imperfection, it is still possible to conform to that pattern. Do you do that as husband and wife? *W 5/15* 9, 13

Thursday, July 3

My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities.
—Prov. 5:1, 2.

Children must be taught to think for themselves. Someday they will have to make their own decisions, and early training can help in this. The Bible highly encourages the developing of thinking ability, and this is one of the most important matters in which parents can assist their children. They will develop some pattern of thinking; so why not be sure that they learn to reason things out on the basis of what the Bible tells us about Jehovah and his ways. If you want to help someone to develop thinking ability, it is important not to do for the student what he can do for himself. Christians, in presenting the truth to others, have learned the importance of getting the listener involved, learning what is on his mind, and then getting him to reason and come to right conclusions. These are devices that parents should have in mind in aiding their children to develop thinking ability. *W 2/1* 14a

Friday, July 4

You, therefore, must be perfect, as your heavenly Father is perfect.—Matt. 5:48, Revised Standard Version.

Such men as Noah and Job, although termed "perfect," were not perfect in the sense of being sinless, but what they did was what God required of them, considering the time when they lived. (Gen. 6:9; Job 2:3) They pleased God; they did what he rightly expected of them. They were blameless, perfect in that sense. With these thoughts in mind we can understand the words of Jesus. He did not mean he expected us to be sinless, but, rather, to be perfect in certain other ways or respects. This can be seen from the context of Jesus' words. He had stated that God sends sunshine and rain not only upon the good and righteous, but also upon the unrighteous and the wicked ones. So, if we would be imitators of God, perfect as he is perfect, we must not only show kindness to our relatives and friends, but also be ready to do good wherever an opportunity presents itself. Then it can be said that our love is complete, is perfect. *W 3/1* 3, 4a

Saturday, July 5

His trueness will be a large shield and bulwark.
—Ps. 91:4.

This shield goes along with our faith, which also should be like a large shield in the "complete suit of armor" that God supplies to us. (Eph. 6:11-18) Our faith in God's shieldlike trueness will free us from fear. A bulwark is a much larger protection than a shield. In warfare it is a defensive mound that is thrown up around a position that is to be held. To the advancing enemy, it says: "So far you may come but no farther!" Jehovah's trueness is like that. His trueness is very necessary in this time, which is the time when the great Serpent wages war against the remnant of the seed of God's heavenly woman. Behind the bulwark of God's trueness we can stand firm and beat back the onrush and assault of our spiritual enemies. This divine bulwark is untakable, insurmountable; so let us stay behind it. According to God's trueness, loyalty and faithfulness, he will never desert us in this day of spiritual battle. His bulwark assures us of victory! *W 12/15* 9, 10

Sunday, July 6

Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong.—Heb. 5:14.

What are the things you want to instill in the heart of the person with whom you are studying to make him a sound, mature Christian? You will want to check constantly and keep ever in mind the following points, and it is up to you to work hard to help that one to see them: Is your student coming to know *Jehovah*, that is, does he understand *why* Jehovah is having the good news brought to him and to others? Does he understand why God has let wickedness continue for a time and why he does not wipe it out immediately? Does he see clearly the issue of Jehovah's sovereignty, and the loving-kindness of God in allowing time to be taken in settling the issue? Does he see that the things that are happening in the earth hurt God much more than they hurt us? that God restrains himself for mankind's benefit? All such things he must understand to become mature. —Gen. 6:3, 5-7. *W 6/1* 18, 19a

Monday, July 7

Many deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.—2 John 7.

What if an elder were to meet up with a person who had been disfellowshiped? Would the elder be acting out of harmony with the congregation's disfellowshiping action if he spoke to this one, urging him or her to 'turn around' and seek reconciliation again with his heavenly Father? Circumstances would govern. Of course, if the disfellowshiped one were following a course like those false teachers described by the apostle John, the elder would want nothing to do with such a one. But if that one is not of that class, would not Jehovah God's example allow for the elder to speak words exhorting the disfellowshiped one to seek to regain a good standing with God? Rather than being out of harmony with the disfellowshiping, by his words of exhortation the elder actually would show his *support* of such disfellowshiping action as having been right and needed. *W 8/1* 9a

Tuesday, July 8

God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act.—Phil. 2:13.

While agreeing with what you read at Ephesians 4:22-24, you may wonder how it is possible to carry it out in handling the problems that press in on you so closely in home-life. You may feel that the "force actuating your mind" is not strong enough. True, you may not be strong enough in yourself. But by your dedication you have placed yourself in Jehovah's hand, and he is strong enough. He is both able and willing to guide and strengthen you to do your part, as indicated above. You do not need to rely on the force of your own mind. Rather, you learn how to cooperate with God's spirit. This does not mean that you can solve all your problems by simply dismissing them. It means that you can have the comfort of knowing that your attitude and course of action are right and Scriptural. From God's viewpoint, your record and conscience are clear, for by his provision our sins are forgiven. *W 5/15* 4, 5a

Wednesday, July 9

The badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . So Jehovah said: "I am going to wipe men whom I have created off the surface of the ground."—Gen. 6:5, 7.

Can we say that the present human generation is any better than that ancient one, or is there any reason for us to believe that it is even worse? We owe it to ourselves to direct the question to ourselves: Am I myself on the corrupt level of that ancient generation? We should put such a question to ourselves individually, because we are in this world and living with this present generation. What if we find ourselves to be a part of this world society and like to be a part of it in spite of its historical record till now? Well, if God's constant sticking to the same set of principles and course now obliges him to take action because of the likeness of this generation to that ancient one, then we cannot expect to escape when the Creator again performs a worldwide "act of God." *W 11/1* 3, 4a

Thursday, July 10

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One.—Ps. 91:1.

We can ask ourselves personally, Do I belong to the favored class thus referred to and addressed in this faith-strengthening psalm? If we can say Yes, then we can be sure that we shall have the spiritual security described in the psalm. The "secret place of the Most High" is not the place where he himself resides in the heavens invisible to human eyes, or even secluded from the heavenly hosts. It is not the heavenly place that was pictured by the Most Holy. Rather, the "secret place" is the concealed place, the covert, that Jehovah has provided for those who fulfill the requirements that are set out in Psalm 91. It is a place of shelter for them, a place of protection for them. Since it is a place of spiritual security, the people of the world cannot see it with their natural eyes, and, not having spiritual discernment, they cannot see that the dwellers therein are in that "secret place." *W 12/1* 17, 18

Friday, July 11

If you will strictly obey my voice . . . you yourselves will become to me a kingdom of priests.—Ex. 19:5, 6.

What does a kingdom of priests have to do with a king's wedding feast for his son? That there is a connection between the two things Jesus Christ himself inferred by introducing his illustration with the words: "The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son." (Matt. 22:1, 2) Naturally the bride whom the king's son married would become a princess and, ordinarily, a queen elect, a queen designate. Correspondingly, the bride whom God the King marries to his Son Jesus Christ is his anointed congregation of faithful disciples. In the heavens these faithful anointed disciples are to be more than a bride to Jesus Christ. They are also to be joint heirs with their heavenly Bridegroom in the Kingdom that God the King assigns to his Son Jesus Christ over all mankind. Jesus constantly set this Kingdom hope before his true disciples. —Matt. 5:3, 10; 6:32, 33; Luke 22:23-30. *W 11/15* 17, 18

Saturday, July 12

You will not be afraid of anything dreadful by night.
—Ps. 91:5.

The spirit of the divine command, "Fear not!" is the motivation of the psalmist as he logically says these words. The blackness of night tends to add to the dread one feels, for in the darkness we cannot see any lurking enemy or harmful objects. But though we are in a time of moral darkness and spiritual thick gloom of the earthly national groups, Jehovah never falls asleep as a guardian of his people. (Isa. 60:2; Ps. 121:4) So he is never unaware of wicked things that His enemies try to do secretly as under cover of darkness. The covert fear-inspiring things by which the enemy tries to destroy our spirituality are not to be feared. With strong confidence we can take up David's words at Psalm 64:1, 2. We can be sure that the dreadful things schemed by the enemies will fail when suddenly launched. Though we do not fear such things from concealed sources, never should we be off our guard as we keep continually trusting in the God of trueness. *W 12/15* 11-13

Sunday, July 13

Among the congregated throngs I shall bless Jehovah.—Ps. 26:12.

God's Word calls upon us to meet together and not to forsake doing so. (Heb. 10:24, 25) It is for the purpose of encouraging one another and building up our faith, inciting to love and fine works. The Christian congregation today must be "observing his commandments" about meeting for worship. Individually each one in the group must observe this commandment if there is to be a 'congregated throng.' To practice the truth as a group, each one must listen to the commandments of Jehovah. We should be grateful that our God is generous, has abundantly supplied us with five meetings a week where we can obtain spiritual good things. We are benefited spiritually by every meeting we attend. Our faith is strengthened. When we meet with fellow Christians we are aided to observe Jehovah's commandments, to practice the truth. It stands to reason, then, that we should make every effort to be with our brothers at the meetings. *W 9/15* 3-5a

Monday, July 14

An overseer must be . . . holding firmly to the faithful word as respects his art of teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict.—Titus 1:7, 9.

Natural aptitude can be a great blessing. But is natural ability the important thing that God is looking for among his people? It is true, in selecting elders in the congregation, ability is given consideration. Some may be gifted in certain ways. For example, to be an elder one must be "qualified to teach." (1 Tim. 3:2) But this involves more than natural ability. A qualified teacher in the congregation needs to have accurate knowledge. He must know the whys and wherefores and have a deep insight into God's Word. He must also be tactful, patient and interested in other people in order to be an effective teacher. Such accredited ones do not rely on their natural abilities but look to their Grand Instructor for guidance in assisting others in the congregation.—Isa. 30:20. *W 9/1* 15, 16

Tuesday, July 15

He raised us up together and seated us together in the heavenly places in union with Christ Jesus.
—Eph. 2:6.

God is not depending upon Christendom to furnish the members of the heavenly kingdom, which God will use in administering earthly affairs for the unity of mankind. All who want to be God's people he tells to get out of Babylon the Great. In spite of all the opposition by Babylon, yes, in spite of Satan the Devil and his demons with whom God's people have a struggle, God has now on earth his remnant, the final ones who are in line to have a part in administering of human affairs through Jesus Christ, their Head. In spite of coming from various races and nations, they are a united congregation, all of them holding unitedly to the invisible Head, Jesus Christ. Thus, in their case, God has 'gathered together again in Christ,' the "things in the heavens," inasmuch as even now God has "seated [them] together in the heavenly places in union with Christ Jesus."—Eph. 1:10. *W 10/15* 5, 6a

Wednesday, July 16

You should put away the old personality which conforms to your former course of conduct . . . but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty.
—Eph. 4:22-24.

Where people are concerned, never forget that situations can change. So can the persons involved. And so can you. In fact, a true Christian has a better opportunity and reason to alter or adjust his personality than anyone else. He is under obligation to do so. How is that? The apostle Paul speaks very definitely about changes that must be made in personality. He gives both encouragement and incentive by explaining why and how it can be done. This makes plain the reason for a new personality. Surely we have to admit that our old personality was largely influenced by "deceptive desires." However, on accepting the truth, we developed a heartfelt new desire, expressed by our dedication to God to do his will.—1 Tim. 6:19. *W 5/15* 2, 3a

Thursday, July 17

No one comes to the Father except through me.
—John 14:6.

The Almighty One can be very intimate to us, even though we are such puny creatures in contrast. Just think of being a guest of His in the "secret place of the Most High"! (Ps. 91:1) But today, we must remember, we are admitted into this intimacy only through the good offices of his most intimate heavenly Son, Jesus Christ. During the night before laying down his perfect human life as a sacrifice to God for our sins, Jesus said the above to his faithful apostles. So it is through him that we approach to the Loftiest One in all existence and acknowledge Him as the Universal Sovereign, our Sovereign to whom our lives and loving devotion belong. In this way we procure for ourselves "lodging under the very shadow of the Almighty One." What a wonderful thing it is for us to be overshadowed by the Almighty One! This betokens our having his interest, concern and attention. The picture calls to mind David's prayer: "In the shadow of your wings may you conceal me."—Ps. 17:8. *W 12/1* 29, 30

Friday, July 18

Again he sent forth other slaves, saying, "Tell those invited: 'Look! I have prepared my dinner . . . Come to the marriage feast.'" But unconcerned they went off, one to his own field, another to his . . . business.
—Matt. 22:4, 5.

This part of Jesus' illustration began on the day of Pentecost 33 C.E., when holy spirit was poured out upon Jesus' waiting disciples and they began preaching the good news of God's Messianic kingdom in Jerusalem to the Jews and circumcised proselytes to Judaism. Thousands of celebrators began to hear the good news about the resurrected Jesus the Messiah. Undoubtedly, the nation of invited ones was being notified, now for the second time. (Acts 5:27, 28) How did the mass of the nation respond to the heavenly King's second reminder of their invitation to the now ready marriage feast? With insult to the King and with disdain for his marriageable Son, by showing more personal concern for their materialistic interests than for dignifying the King! *W 11/15* 28, 29

Saturday, July 19

You will not be afraid of . . . the arrow that flies by day.
—Ps. 91:5.

There are dangers by day when we can see menacing things. Though we expect and are aware of such things, we should not be paralyzed with fear. Why not? It is because we are behind the "large shield" of Jehovah's trueness, loyalty, faithfulness, that can make of no effect the flying enemy arrows. In the spiritual warfare waged against us, these arrows are unwarranted verbal attacks, false accusations, lying propaganda, malicious slanders, gross misrepresentations, violent intimidating threats, misapplications of laws in courts, yes, the framing of mischief by law. (Ps. 94:20) Despite all such figurative arrows that have flown by day since the year 1919 against us, we have not ceased in our worship of Jehovah God or in the proclaiming of the good news of his Messianic kingdom world wide. Fearlessly we have carried on and the enemy bowmen have been proved falsifiers whereas Jehovah's worshipers have been vindicated and kept spiritually alive. *W 12/15* 14-16

Sunday, July 20

I am clean from the blood of all men, for I have not held back from telling you all the counsel of God.
—Acts 20:26, 27.

Are you really concerned about getting the Bible's message to relatives and acquaintances? Are you also alert to discern when it is better to let fine conduct rather than the spoken word give the witness? Remember also that the commission Jesus Christ gave is not just a matter of preaching or declaring God's truth. People need to be taught to become Christ's disciples. Do you make reasonable efforts to revisit those manifesting some interest and try to start home Bible studies with them? People need to know, not only what the Bible says, but also how they can live in harmony with it. Paul did his utmost in teaching the truth. Do you, like Paul, make certain that your teaching is not defective in vital areas and that those whom you teach understand God's requirements fully? Surely we would not want to contribute toward someone's wrongdoing by holding back information he needs to know. *W 2/15* 21, 22b

Monday, July 21

You became obedient from the heart.—Rom. 6:17.

We need to exercise care never to neglect the many avenues available for us to keep our faith strong, realizing that weakening faith will result in a letup in our service. And let it be noted that secular education and natural ability are not prerequisites to becoming a preacher; rather, one must have love for God, love for one's neighbor, and real faith based upon accurate knowledge of God's Word. But the questions arise: "To whom do we preach, when, where, and how?" The key to these questions is indicated by Paul, who wrote the above in a letter to some Christian preachers in Rome. Yes, the heart is the key to the matter. For this reason Paul did not have to give them a lot of specific instructions as to when, where and how they should preach. Likewise today, if we will simply do what our heart motivates us to do, we are going to start talking to someone about the things we are learning from the Bible, and so we will have become preachers of the good news. *W 3/15* 8, 9a

Tuesday, July 22

He gave some as . . . shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work.
—Eph. 4:11, 12.

To be a spiritual person, and, hence, to stand in contrast with the world, one needs regular association with the congregation of Jehovah's people. The spiritual elders, appointed by God's theocratic organization, are able to aid one personally. If there is a symptom in your life indicative of wrong thinking, in time it will "surface," for any wrong has a way of eventually manifesting itself to observers. The elders in the congregations are discerning men and, with "the mind of Christ," they often see early warning signs of fleshly thinking in others. For one reason or another you yourself may fail to see things clearly; your thinking may be somewhat fleshly. A person who insists on looking at things from a fleshly perspective cannot see the wrongness of his position before God. We will be helped to avoid fleshly tendencies if we accept the aid of the "shepherds and teachers" in the congregation. *W 4/1* 18, 19

Wednesday, July 23

I am the fine shepherd; the fine shepherd surrenders his soul in behalf of the sheep.
—John 10:11.

The abyssing of the demons the survivors of Har-Magedon will see only with their eyes of faith, but they are bound to feel the delightful effects thereof in a very realistic way. (Rev. 20:1-3) No longer will they be obliged to keep on the "complete suit of armor" from God in order to fight and stand firm against the machinations of the Devil. No longer will they have to wrestle with invisible superhuman governments and "wicked spirit forces in the heavenly places." (Eph. 6:11-18) There will be freedom from fear of such malicious invisible opponents, and the survivors of earth's greatest tribulation will feel soothingly secure within the embrace of the Messianic "new heavens." That heavenly government will have the tenderness of an Oriental shepherd who lovingly safeguards his sheep. The Fine Shepherd, Jesus Christ, who laid down his life for his human "sheep," will be a royal Shepherd over all men for whom he died. *W 4/15* 21a

Thursday, July 24

Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up.—Eph. 4:29.

Home is often a place where you feel you can just be your natural self, more so than in the congregation, where righteous principles are more to the fore. How necessary, then, to be aware of the need for self-control, especially if the general atmosphere is easy-going, drawing no lines on funny stories and jokes, or choice of words when one is irritated. A "rotten saying" does not have to be obviously foul or obscene. It may be a clever play on words, something with a double meaning, like an apple that looks fine on the outside but is rotten to the core. Yes, it depends on what you are at heart. Such things belong to the old personality. They must be replaced by what belongs to the new, by what is "good for building up," and the "giving of thanks." The malicious and bitter attitude, along with abusive speech, must be replaced by our being "kind to one another." These Bible principles are to be practiced in the home. *W 5/15* 12a

Friday, July 25

I will say to Jehovah: "You are my refuge and my stronghold."—Ps. 91:2.

To gain the freedom from fear of spiritual dangers that is described in Psalm 91, we have to pursue the course it prescribes. Let us note that it is to Jehovah that the psalmist (or the one whom he represents) says: "You are my refuge and my stronghold." In this way he identifies the Most High and the Almighty One as the One bearing the unique name Jehovah. This agrees with what the Most High said to Moses after his return to Egypt. (Ex. 6:2, 3) When enlarging upon the import of His name, the Almighty said to Moses: "I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE." This meant that Jehovah could adapt himself to the circumstances of his people, and that, whatever he needed to become or prove to be for the sake of his people and in line with his purpose, he could and would become or prove to be that. He could and would meet any situation successfully. So, by this Hebrew expression, He was not talking about his self-existence, his being eternal. *W 12/1* 1-3a

Saturday, July 26

You will not be afraid of . . . the pestilence that walks in the gloom.—Ps. 91:5, 6.

The pestilence here mentioned is not a pestilence that is sent by Jehovah upon those disobedient to Him. It is a worldly pestilence that is bred in the morally, religiously diseased world amid its gloom. It is meant to infect and lay low not only worldlings, but particularly Jehovah's worshipers. It haunts the moral, social, political, religious gloom of the world in its nighttime of impending doom, and the people of the world do not let the pestilence-laden gloom be dispelled by the sun of righteousness that has healing in its wings, its curative beams. (Mal. 4:2) Adding to the terrors of this gloom, this pestilence strikes in the dark, that is, during the state of affairs when the minds and hearts of the people are bedarkened as regards the true God and his personality, his purpose and his loving provisions, resulting in a deadly diseased condition of heart and mind. But God has enlightened us against this pestilence-breeding gloom. *W 12/15* 18, 19, 21

Sunday, July 27

There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.—2 Pet. 3:13.

How to survive into that new earth under the new heavens of Christ's kingdom is now the question. In order to live through the destruction of that ancient world, Noah built the ark as told by God. By harmonizing his course of action with God's purpose to preserve the human race, Noah and his family enacted a prophetic drama that has its fulfillment in our generation. Accordingly, Noah pictured Christ, and his wife pictured the Bride of Christ, or, more particularly, the remnant of the Bride that still finds itself on earth. The three sons of Noah and their wives picture those baptized worshipers of Jehovah God who now associate with the remnant of the Bride class and who expect to become the earthly children of the Eternal Father, Jesus Christ, under his millennial kingdom. To get into the righteous new earth we must, like Noah, harmonize our course of action with God's purpose. *W 11/1* 16a

Monday, July 28

Go to the roads leading out of the city, and anyone you find invite to the marriage feast.—Matt. 22:9.

Promptly before the destruction of the city of those murderers, the king sent his slaves to locations outside the city, outside that community, "to the roads leading out of the city." From there the king's slaves would bring in the replacements, yes, anyone that they found. These unknown persons, not at their home address, the slaves could persuade to take a place at the marriage feast. This was called an invitation, because those now gathered in did not take the initiative and "crash" the wedding activities. Those now gathered as replacements were not invited in the sense that the original invitees had been. This work of gathering in enough guests from the roads outside the city of the invited ones began, not in 70 C.E., but in the autumn of 36 C.E., seven years, or a "week of years," after the baptism and anointing of Jesus, the Son of God. The first slave sent out was Peter, to the uncircumcised Gentile, Cornelius. *W 11/15* 6-8a

Tuesday, July 29

Let him that thinks he is standing beware that he does not fall.—1 Cor. 10:12.

Those who have dedicated themselves to God and have been baptized know that continued vigilance is required. Knowing they are imperfect, they are aware of the conflict within themselves, so that with the flesh they are slaves to sin's law though with the mind they are slaves to God's law. They know there is comparative gravity of wrongdoing and that sins can take a variety of forms—sins against mankind, sins against God and Christ, sins against one's own body, and many other such offenses. However, they take comfort in the words found at 1 John 2:1-6. Those on the way to life rely in confidence on Jehovah's mercy expressed through Jesus Christ and endeavor to walk in the way of that One. But even though they avoid gross sins that would obviously take them out from under Jehovah's mercy, they know that there are many acts of commission or omission that can seriously endanger their standing with Jehovah and so they must beware. *W 8/15* 10, 11

Wednesday, July 30

You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God, not on stone tablets, but on fleshly tablets, on hearts.
—2 Cor. 3:3.

As you think about your activity as a servant of Jehovah God, you can doubtless recall many joys. True, you may wish you could do more and you may see areas wherein you can improve. But if you have exerted yourself in efforts to fulfill the Christian commission to preach and to teach, you can rest assured that Jehovah God and Jesus Christ are pleased with your devoted service. It is only natural to sense more keenly our responsibilities toward others now than we did when we were spiritual babes. This is good. If, on the other hand, some among us have been somewhat selfish, they should think seriously of widening out in showing love for fellow humans. Oh, may the day of divine vengeance find us deserving of protection because we have acted in harmony with the love that Jehovah has for mankind! *W 2/15* 24b

Thursday, July 31

Be in subjection to one another in fear of Christ.
—Eph. 5:21.

Proper subjection is a manifestation of true love. When, as a true Christian, you took the step of dedication, it was an evidence of your love for Jehovah, and of your complete and willing subjection to him, to do his will. In the Christian congregation, there should also be the spirit of mutual consideration and subjection. In this, the elders should take the lead. The same spirit should be shown in the home. This is well illustrated in the human body, where all the members have to be harmoniously joined together and made to cooperate to get things done. Where this fine attitude of cooperation is shown, there are few family problems that cannot be solved, quickly and easily. In other words, the absence of this attitude is often the root cause of the problem. Even when only one mate is a Christian displaying this proper attitude, it can go a long way toward preventing problems from getting to the point of dissension. *W 5/15* 16, 17a

Holding True to God's Ownership of Us.
—Deut. 10:14.

Friday, August 1

By him we have life and move and exist.—Acts 17:28.

Our first parents willfully chose a course of disobedience and independence, a course of corruption. In effect, they repudiated God's ownership of them. They took the view that they belonged to themselves and to each other, but not to God. They severed their good relationship with him. The issue was raised over God's rightful ownership. Please note that the issue was by no means limited to something material, the fruit of a certain tree. What about man himself, not only his life, but also those fine moral qualities of loyalty and devotion and appreciation? Should not all these qualities be exercised at all times to the credit and praise of Jehovah, proved by a course of willing obedience and submission to him? Is not man completely dependent upon God for life and all its possibilities and blessings? Is not the constant acknowledgment of such dependence something that properly belongs to God? *W 10/1* 12, 10

Saturday, August 2

Under his wings you will take refuge.—Ps. 91:4.

How beautifully this was illustrated in the case of the Moabitess Ruth, who forsook the false gods of Moab, and went with Naomi to Israel! In appreciation, Boaz, who later became Ruth's husband, said to her: "May Jehovah reward the way you act, . . . under whose wings you have come to seek refuge." (Ruth 2:12) As a reward to her, Jehovah God chose Ruth as wife of Boaz, to contribute to the ancestry of Jesus Christ. (Matt. 1:5-25) Jesus Christ himself drew upon the resemblance of a bird and its young, when he said to Jerusalem that had rejected him as the Messiah: "How often I wanted to gather your children together, the way a hen gathers her chicks together under her wings!" (Matt. 23:37) Today the spiritual Israelites and their companions who take refuge under the wings of Jehovah God do, at the same time, take protective cover under Jehovah's Messiah, the Lord Jesus Christ, like chicks under a hen's wings. The refuge they seek there for spiritual security does not fail them. *W 12/15* 5, 6

Sunday, August 3

You lovers of Jehovah, hate what is bad.—Ps. 97:10.

Among the ways we can imitate Jehovah is by hating what he hates. He hates what is bad. (Isa. 61:8; Prov. 6:16-19) What does it mean to "hate what is bad"? It means to have an 'intense feeling of aversion' toward what is bad, to 'dislike it exceedingly.' Yes, it is not enough that we be indifferent or neutral toward what is wicked or bad. What is bad can at times be so appealing to our fallen tendencies; it can promise excitement, sensual pleasure or even wealth and ease. Therefore, it is absolutely necessary that we regard what is bad with detestation. How can we do this? One way is by sincerely endeavoring to keep all forms of badness from taking root in us by guarding our hearts, our affections and desires. (Prov. 4:23) An important way to do this is by being careful about what books, magazines and newspaper articles we read. Do we have a morbid curiosity regarding wickedness to the point that we relish reading what is bad? Then we cannot be said to be hating it. *W 3/1* 14-16a

Monday, August 4

We should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men.
—Eph. 4:14.

In the first century some Christians had failed to progress beyond the "elementary things of the sacred pronouncements of God." That was despite the fact that adequate time had passed for them to have grown sufficiently, not only to have acquired a solid and mature faith, but also to have gained the qualifications to teach others in a general way. (Heb. 5:12–6:1) The immature Christian who fails to exert himself to become firm in faith, progressing no farther than the elementary things of God's Word, stands in grave danger. He does not really have the strength to resist the pressure of error and false worldly reasoning and therefore may be "tossed about as by waves" and carried to a disastrous end. (Heb. 6:4-8) Those who remain "fleshly," harboring jealousies, envies and enmities, are likewise in a dangerous position before Jehovah God.—Gal. 5:19-21. *W 2/15* 5, 7

Tuesday, August 5

Happy is the man that is feeling dread constantly.
—Prov. 28:14.

As we endure in the Christian way we come to appreciate the excelling value of God's thinking, and the study of his Word comes to mean even more to us. We are made more keenly aware of the need for carefully serving him. We develop a healthy fear of God and so a conscientious dread of doing things that God hates. Coming to realize our own inabilities, we rely more on God. Thoughtful study keeps us alert to problems and coming changes so that when they do arrive they are not a surprise. This kind of study inclines our minds toward that which is spiritual and results in our being happy. Diligent study, however, must be centered on that which is genuinely spiritual. Some persons who profess to be Christians pride themselves on human learning. Worldliness may creep into their Christian teaching; it did in Corinth. (1 Cor. 2:1-5, 13) The sum total of human experience and wisdom cannot give us life. But "feeling dread constantly" can aid us to gain it. *W 4/1* 14, 15

Wednesday, August 6

Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers.—2 Cor. 3:5, 6.

Faithful preaching contributes to a clean conscience, which is a factor of no small value in our present happiness and peace of mind. And to think that, even unknown to you, a seed may have been planted that will perhaps open the way for someone else to learn the truth—what joy this brings! Among those actively sharing in the preaching work today there are persons with limited education, physical impediments and other problems that some might consider to be drawbacks, but they have not let these things stop them from obeying God and showing neighbor love. If we love God and our neighbor, if we will forget about our qualifications from a human standpoint and simply trust in God, we can be preachers of the good news and enjoy a successful service to God. Of course, it takes real faith to speak boldly the truth from God's Word, because, though it is good news, it is unpopular to many. *W 3/15* 6-8a

Thursday, August 7

Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, to him be the glory.
—Eph. 3:20, 21.

We are continually dealing with personalities, our own and those of others. There is also Jehovah's superlative personality to take into account. Never underestimate his loving interest in your maintaining a dedicated relationship with him. Never underestimate the many unfailing provisions he has made through his Word and organization, by his spirit and through prayer, to enable you to put on a Christlike personality. Advancement in spirituality is often a slow process as compared with our expectations. It is largely a matter of our own mental attitude—whether we are lowly in mind and willing to admit our mistakes and failures, and whether we are always ready to make a further effort, a fresh start. Jehovah certainly blesses such an attitude, and your brothers and sisters in God's family will love you for it, and will help you all they can. *W 5/15* 13a

Friday, August 8

Become imitators of me, even as I am of Christ.
—1 Cor. 11:1.

Most parents know that children in the same family will differ in likes and dislikes and in personalities and qualities. Yet at times, especially when under pressure, parents may forget that very thing, as they try to motivate one youth to imitate others whose behavior is more desirable in a certain respect. But such efforts are likely to be self-defeating. Parents do well to imitate the elders who always try to apply Christian principles. These older men know how unwise it would be to compare one Christian to another. And what if such unfavorable comparisons were made publicly, in the hearing of others? Would not this have a doubly discouraging effect, proving to be self-defeating as a means for encouraging someone? Elders do not make such comparisons. They encourage the congregation to imitate fellow Christians only as they imitate Christ. We look to the perfect example to imitate. So wise parents will think twice before making such comparisons. *W 5/1* 14-18a

Saturday, August 9

Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.
—Heb. 11:6.

The evangelizing spirit includes the effectiveness of one's building up and training others. Does the one with whom you are studying discern that all the good qualities that we possess to some degree, God has to a far greater degree—love, appreciation, considerateness, mercy, patience? Does he view God as a close friend, as one willing to do whatever is good for him? He must come to know God as an Appreciator of those who serve him even in the smallest service that they render from the heart. He that pleases God must believe that he is the Rewarder of those who seek him. He is *that kind of God.* All those with the true evangelizing spirit know this to be true, and so they endeavor to instill this same desire in others to love and serve Him for his matchless qualities. Do you make sure that your Bible student appreciates these things? *W 6/1* 18, 19a

Sunday, August 10

Elisha now said to him: . . . "So the leprosy of Naaman will stick to you and your offspring to time indefinite."
—2 Ki. 5:25, 27.

We do well not to copy Gehazi's example. He had been serving with Elisha for some time and had ample opportunity to see how Jehovah was using Elisha, and what a privilege he had in being with Elisha! But he came to desire material wealth. His greed got the better of him when he saw his master refuse all the silver and garments offered by Naaman. His desire became fertile and moved him to sin. (Jas. 1:14, 15) He went so far as to lie to his master, in effect lying to Jehovah, who had appointed Elisha. And what disastrous results came upon him, for he was smitten with leprosy! His greed cost him his health and the privilege he had enjoyed of serving with Elisha. We can profit from this illustration of the disastrous course of being greedy, self-idolizing. We learn that reaching out for personal gain from Jehovah's service is a very dangerous thing and something we must avoid. —John 12:4-6. *W 7/1* 23

Monday, August 11

Who are you to judge the house servant of another? To his own master he stands or falls.—Rom. 14:4.

As Jehovah God used such imperfect men as Moses and the apostle Peter so he uses like men in the Christian congregation today. Imperfect men who know Jehovah are used to take the lead. Perhaps an elder in your congregation will give you counsel on your attitude. Are you going to spurn the good Scriptural advice he gives and have the viewpoint: 'Who are you to be telling me what to do? You are not exactly perfect.' Or are you, rather, going to show that you "know" God, that you realize that he uses imperfect men to counsel, organize and direct his people on earth? Really, if Jehovah is content to work with imperfect men, who are we to be critical of the arrangement? The key thing is that we should benefit from the Scriptural counsel given. On the other hand, perhaps you hear something about one of your brothers that seems to put him in a bad light. At such times also call to mind the counsel above. *W 7/15* 18, 19

Tuesday, August 12

The meek ones themselves will possess the earth.—Ps. 37:11.

That David's words also apply to the Kingdom rule of the entire earth is seen in the fact that Jesus quoted them. (Matt. 5:5) Did Jesus say that their fulfillment was all in the past? No, for he projected them into the future, saying that the 'mild-tempered *will* inherit the earth.' Yes, those mild-tempered ones who are to be with Jesus Christ in his heavenly kingdom will rule over this earth. Jesus knew that the Kingdom would rule the earth in righteousness forever. So, the earth itself will be populated by righteous ones who will reside forever on it. Thus, by inspiration, David had described what the finale will be when Jehovah carries out his purpose for our earth. Christians can rejoice that the things of which David saw just the glimmerings, and could personally share in only by means of a future resurrection, they can experience. Those whom Jesus puts on his right hand as "sheep" have the opportunity to reside forever on a paradise earth. *W 6/15* 14a

Wednesday, August 13

It is Jehovah your God you must worship, and it is to him alone you must render sacred service.—Luke 4:8.

Most of the human family went their own way. The few, from Abel onward, exemplified by their life course the right principles involved. Even the Flood, a forceful reminder of who actually owned the earth and its inhabitants, brought only a temporary halt to man's selfish and rebellious course. Other closely related issues were involved, such as sovereignty and worship. Challenging questions had been raised by Satan in connection with these issues, and Jehovah was working out his purpose, foreknown to him from the time the rebellion started. The full outworking of this purpose will demonstrate for all time, not only the fact of God's supreme ownership, but also his absolute worthiness to hold that position and man's obligation to recognize that. Let us be determined to express this recognition right up to the final test, maintaining the right relationship with our God Jehovah, as Jesus did. *W 10/1* 15

Thursday, August 14

Because you said: "Jehovah is my refuge," you have made the Most High himself your dwelling.—Ps. 91:9.

Materialistic, physical security of mankind is breaking down, but spiritual security is proving a safeguard against the moral, social, political and religious dangers of this drifting world. The spiritually secure are those who put the spiritual things set out in God's Word first in their lives. They know that God will take care of all other needs. As regards our giving God the predominant place in our lives, the inspired psalmist gives us a sense of security by saying the words above. What a wonderful thought, this making of the Most High "your dwelling"! This is because of not only saying to Jehovah, "You are my refuge," but also really making Him the place where we seek our haven for safety. Fearlessly, in open public, the anointed remnant of the spiritual Israel of God have declared Jehovah to be their refuge, especially from the year 1925 onward. The recently appearing "great crowd" have joined the remnant in this. *W 12/15* 1-3a

Friday, August 15

He sent his slaves to summon those who had been invited to the banquet.—Matt. 22:3, An American Translation.

When was it that God the King sent out his slaves to notify the invited ones that the time for the marriage feast had arrived and so they should come at once? This was after the water baptism of Jesus and the anointing of him with God's holy spirit so as to become the Christ, the one anointed to be the Messianic King. When Jesus Christ returned from forty days spent in the Judean wilderness, John the Baptist, not only identified Jesus as the figurative Lamb that was to be sacrificed for rescuing the world of mankind from the penalty of sin, but also testified that Jesus was the Son of God. Shortly after this, Jesus began his teaching work with some who began to follow him as the Messiah. Not only Jesus taught and preached the Messianic kingdom but he also sent others to do the same. In this way the heavenly King, Jehovah God, sent out his slaves under the Law covenant to give the first notification. *W 11/15* 21, 22

Saturday, August 16

He that is giving to the one of little means will have no want, but he that is hiding his eyes will get many curses. —Prov. 28:27.

In this day of intolerance and self-interest, the one acting mercifully is a refreshing blessing. What an indictment of this present generation are the intolerable conditions resulting from the innumerable suspicions, rivalries and animosities of peoples and nations! From the words of Solomon above it is evident that God's mercy will not extend to those 'hiding their eyes.' God is not a sentimentalist. His exercise of mercy is always in harmony with his other qualities and righteous standards, including justice and holiness. Anyone presuming upon God's mercy, thinking that God will continue his mercy toward that one no matter what he does, is doomed to bitter disappointment. The one showing deliberate disrespect for God's righteous ways by his course of life offends God, and the true God will rightly "shut off his mercies in anger," and will reward such a one with "many curses."—Ps. 77:9. *W 8/15* 1, 2a

Sunday, August 17

You are not to associate with anyone who is supposed to be a Christian brother, and yet is immoral.—1 Cor. 5:11, An American Translation.

The apostle warns against associating with one who "is" immoral or a practicer of some other kind of serious wrongdoing. What, however, of the one who has been disfellowshiped for being that kind of person but who thereafter gives consistent evidence of discontinuing such wrong practice? Can it be said that he or she still "is" as leaven toward the congregation? Such ones may not yet have come and formally sought reinstatement by the congregation. Is there, however, not an evident difference between these and others who continue right on in the wrongdoing that brought their disfellowshiping? Those giving up the wrong practice may still manifest some appreciation for Christian truth, perhaps even defending the Christian congregation when someone speaks against it. Should not such circumstances be given due weight and have an effect on our attitude as a congregation toward such ones? *W 8/1* 10, 11a

Monday, August 18

The fathers have eaten sour grapes.—Ezek. 18:2, New English Bible.

Satan's argument that prompted the disobedience of Adam and Eve was to the effect that the right to eat of that fruit belonged to them. Thus by deliberate and defiant action, that speaks louder than words, both Adam and Eve classified that forbidden tree as one and the same as all the other trees to which they had been given the right to eat. But immediately after both of them had eaten the forbidden fruit, did they feel justified in their judicial classification of trees? No! True, they could not restore to the tree the pieces of fruit that they had eaten from it, but their having assimilated the eaten fruit into their bodies brought them no feeling of ownership of a just right to eat the forbidden fruit. The leaves with which they made loin coverings to hide their now realized nakedness were taken from the fig tree. The outcome of the whole matter was as if they had eaten sour grapes. *W 10/1* 9

Tuesday, August 19

We are good-for-nothing slaves. What we have done is what we ought to have done. —Luke 17:10.

Any resources or talents that a person has should be viewed as a treasure held in trust, to be used to God's honor and glory. In this way it will protect one from getting puffed up because of his accomplishments in serving Jehovah. A fine attitude that everyone should cultivate after having done what was assigned is given above. Serving as God directs, doing so gladly and willingly and dependably, whether prominently or not, is something agreeable to Him. No one, however, should have a feeling of frustration or uselessness, even though there may be a certain sameness or monotony about the routine of work performed. Remember, what Jehovah continues to look for among his servants is that they be found always faithful in whatever he gives them to do. Accurate knowledge of God's ways helps to keep us humble, and will aid us faithfully to direct attention to the Source of goodness and greatness. *W 9/1* 23, 24

Wednesday, August 20

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One.—Ps. 91:1.

The spiritual security that those faithfully dwelling in this secret place enjoy testifies to their really being there. The facts show that they are spiritually safeguarded on the paramount issue that is now before all heaven and earth. It is the issue indicated by the designation of the One providing the secret place, namely, "the Most High." Ah yes, it is the issue of Universal Sovereignty. The ones occupying this secret place see the issue and have unequivocally come out in favor of His universal sovereignty and therefore maintain Christian neutrality toward the conflicts of the worldly nations for national sovereignty and domination of the earth. We who dwell in the secret place of the Most High could not enter and remain there unless we recognized and held fast to His universal sovereignty. We eagerly look forward to His vindicating of his universal sovereignty within this generation. *W 12/1* 19, 20

Thursday, August 21

Go, preach, saying, "The kingdom of the heavens has drawn near." —Matt. 10:7.

Thus Jesus spoke to the twelve that he was specially training. When they had their instructions, he sent them out to the cities to preach and to teach. It is but reasonable, then, that the Christians of the twentieth century would be doing the same. To share in the Kingdom preaching is not always the easiest thing for a Christian. He often has to put up with abuse from opposers. There are very few persons who are, as it were, born for the public preaching activity. The faithful Christian, therefore, has to work at it to become capable. He also has to humble himself to carry out the public preaching work, realizing that it is his love for Jehovah and for his neighbor that impels him to share the good news with others. There may be, occasionally, a very good reason not to be able to share in the preaching work at a particular time. But when does the reason become an excuse? Each one knows what is in his own heart and so does Jehovah God. *W 9/15* 7-10a

Friday, August 22

You will not be afraid of . . . the destruction that despoils at midday. —Ps. 91:5, 6.

This destruction may reasonably be understood to be a highly contagious, epidemical scourge that lays low many victims, despoiling them of life. The midday here is meant in a worldly sense. The brilliant light is the so-called enlightenment of the world's Brain Age. Its doctrines boast of human intellectualism and are materialistic. Those yielding to such indoctrination suffer destruction spiritually, because it is against God's Word, his worship, his Messianic kingdom. So it is pestilential. The spiritually deadly destruction was especially exposed by the fourth plague poured out at the Indianapolis (Indiana) convention in the summer of 1925. (Rev. 16:8, 9) That same year Revelation 12:1-13 was explained. Thus the life-giving spiritual enlightenment of Jehovah's worshipers was set in contrast with the worldly-wise enlightenment of those despoiled of their spiritual life by the destruction at their midday. *W 12/15* 22-24

Saturday, August 23

These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.
—Rev. 7:14.

Although the "great crowd" is made up of people from all nations, tribes, peoples and tongues, they seek to be unified under God's Chief Servant, Jesus Christ. They are at unity with the Kingdom remnant and are at unity among themselves. Unitedly they worship Jehovah God at his spiritual temple and render to him sacred service day and night. So it may be said that, already, in this unified "great crowd," the work of 'gathering all the things on earth' together in Christ has begun, in accord with God's "administration." What a reassuring token of things soon to come! (Eph. 1:9, 10) The words above give assurance that this "great crowd" of worshipers of the one living and true God will come out of the "great tribulation" as survivors of this world calamity with which the whole earthly man-made system of things will be brought to an end as a complete failure. *W 10/15* 16, 17a

Sunday, August 24

But they were unwilling to come.—Matt. 22:3.

Jesus reminded Israel of the divine timing of things. (Mark 1:15) But did the nationwide preaching by the slaves of the heavenly King result in a national repentance and conversion and an acceptance of the King's Son as the royal Messiah? It was almost at the end of the first call of notification that Jesus described how this initial call had been received. In his illustration he went on to say: "But they were unwilling." Ah, yes, there had been no national conversion, no nationwide acceptance of the King's Son Jesus Christ as the Messiah for whom a royal marriage feast was in store. Their unwillingness was so stubborn that they prevailed upon Pontius Pilate to put him to death. His death as a perfect human sacrifice was to result in lasting benefit for those invited to the King's real marriage feast. However, this sacrificial death ended direct, personal participation of Jesus Christ in this notification work. In this way, the first call to those invited ended. *W 11/15* 23, 24

Monday, August 25

Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God.—Gen. 6:9.

Yes, not everybody back there was of that corrupt world society; otherwise, the human race would not be here today. There was a family, that of Noah, that was an exception, and God recognized it. Noah remembered what Enoch had prophesied. (Jude 14, 15) Noah did not care to be classed in with such an ungodly group of sinners and to have divine judgment executed against him. So Noah walked with the true God, Jehovah, by keeping in harmony with him. He was glad to harmonize his life course with God's purpose by proving himself worthy to be the one through whom the human race of descendants from Adam and Eve should be preserved through the time when the worldwide "act of God" would be performed. Because of Noah's harmonizing his life course with God's purpose, we find ourselves here today more than four thousand years later. We today have an opportunity before us like that of Noah. *W 11/1* 5, 6a

Tuesday, August 26

Brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. I fed you milk, not something to eat, for you were not yet strong enough.—1 Cor. 3:1, 2.

Back in the first century there were immature Christians in the congregation at Corinth. Paul was unable to speak to them "as to spiritual men," but had to speak to them "as to fleshly men, as to babes in Christ." He fed them only "milk" of Christian truth, for they were not "strong enough." Because of their being "fleshly," jealousy, strife and sectarianism existed among them. Are any of us like that—unstable, still inclined to follow men? Are some "fleshly" or worldly in their thinking, usually critical of their brothers and the work they are doing rather than working harmoniously with them under the headship of Christ? Have some not as yet developed the love that motivates one to expend oneself for the upbuilding of the Christian congregation? Then they do indeed need to strive to attain Christian maturity. *W 2/15* 3, 4

Wednesday, August 27

Jehovah your God is the true God, the faithful God, keeping covenant and loving-kindness.
—Deut. 7:9.

In being faithful and dependable Jehovah God sets a fine example for us to imitate. So, then, as imitators of Jehovah God, we, too, must be faithful and dependable. We have committed to us such personal assets as time, money, energy and personal influence. We need to be faithful in the stewardship of these. Have we told Jehovah that we will serve him as long as we live? Are we faithfully keeping our word to do this? The principal work he wants us to do now is to preach about his kingdom, the government that will destroy wickedness and bring peace to the earth. Are we faithful in doing the preaching work as foretold at Matthew 24:14? Do we engage in it regularly, doing so in the area where we have been assigned to preach? Do we make return visits on people who want to know more about God? Are we dependable when it comes to conducting home Bible studies with such persons? We will be if we are imitators of Jehovah. *W 3/1* 10, 11a

Thursday, August 28

If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually.
—Mark 8:34.

To disown oneself has a strong meaning. It means more than just a failure to claim ownership of oneself and one's rights. It means more than just denying oneself certain things, as when religionists advocate self-denial week. In this case it means rejecting ownership of oneself in favor of ownership by Jehovah. To pick up your torture stake also has strong meaning. Though not taken literally when the disciples were following Jesus, nevertheless it plainly told of a course undertaken voluntarily that would entail suffering, shame and death. The last condition was that of continually following Jesus. A disciple is a taught one, a learner. However, it is evident from Jesus' words that he required, not only belief in what he taught, but that one's entire life, continually and without letup, should follow the pattern set by Jesus. He emphasized preaching and teaching the Kingdom good news. *W 10/1* 5-7a

Friday, August 29

[Paul] began to reason in the synagogue with the Jews . . . and every day in the marketplace with those who happened to be on hand.—Acts 17:17.

As preachers of the good news, our desire should be to reach all who will hear. In the days of the apostles all Christians, young and old, rich and poor, farmers and city dwellers, preached the good news. Whatever they knew about Jesus, his ministry, his death and resurrection, they told to others. In fact, they used every avenue open to them to get this message of everlasting life through to the people around them. They preached in the fields, in the cities, at marketplaces, in the homes and wherever they found a listening ear. They did not hide themselves away in some monastery, nor did they wait for some scheduled time to preach on a certain day, as clergymen do. Early Christians were moved to make proclamation of the good news under all conditions, as Paul did. Similarly today, a love for people will help us to be alert to the many avenues open for reaching people. *W 3/15* 10a

Saturday, August 30

A thousand will fall at your very side and ten thousand at your right hand; to you it will not come near.—Ps. 91:7.

What faith-inspiring assurance these words give to those who are "in the secret place of the Most High"! Those spoken of as being at the very side of these dedicated worshipers of Jehovah would be people of Christendom and Jewry who profess to worship the God of the Bible. They fall in spiritual death because they are not in Jehovah's place of spiritual security. Hence, they are exposed to the spiritually death-dealing things such as the dreadful things of earth's night, the flying arrow by day, the gloom-infesting pestilence, the destruction that despoils at midday. They have not really made their God their strong refuge. The psalmist says that those falling will be "ten thousand at your right hand." These fall victim because they are not proof against worldliness, antireligious propaganda, popular theology and demon-inspired religion. They are not immunized by the help of Jehovah God's spirit. *W 12/15* 25-27

Sunday, August 31

We thank you, Jehovah God, the Almighty, the One who is and who was, because you have taken your great power and begun ruling.—Rev. 11:17.

It is by no unforeseen turn in human affairs nor by any accident that the Kingdom issue gets to be fought over at the battlefield of Har-Magedon. The matter is all timed in behalf of God and of man. The Almighty God, who provided for man's timekeeping, has fixed his time for the Kingdom of the entire earth. Has he not put up with human rulership over all the earth for enough time by now? Is he going to let helpless mankind flounder around to time indefinite and not come to their help? Happily, No! His sorely needed kingdom over the whole earth will be a vast improvement on anything that imperfect, dying human rulers have been able to give mankind thus far. Certainly any change made by Him in rulership of human creatures could never be for the worse. We can be thankful that it is the Almighty God who will make the change for us, and that his wisely chosen time for this change has come. *W 4/15* 3a

Seek Life by Conforming to God's Way of Salvation. —Deut. 30:19, 20.

Monday, September 1

Walk worthily . . . with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love.—Eph. 4:1, 2.

The idea of male headship, of course, can be carried to extremes. To fulfill his role as father and husband, the male in the household needs to be humble, to see his own faults and work to overcome them, and admit it when he makes mistakes. Humility would result in his having empathy, taking the others in the family into consideration before making major decisions. It would also aid him to be forgiving of others in the family and not to expect perfection from them any more than Jehovah expects perfection from him. Humility really helps all in the family circle to overcome problems that stem from differences in male and female, young and old. Humility aids us to heed the counsel above. It will also help us to accept counsel and discipline. Those who are proud resent being counseled. But those who accept counsel and discipline are helped to make fine spiritual progress.—Heb. 12:11. *W 7/1* 14, 16a

Tuesday, September 2

Love . . . does not behave indecently.—1 Cor. 13:4, 5.

There are many things that are strikingly indecent, such as fornication, uncleanness and fits of anger. However, have you ever considered that poor manners are indecent or rude? Children are often allowed to dominate a conversation with adults present, or to interfere with such by running around noisily. Sometimes they stick chewing gum on chairs or write on walls or on the furniture in a Christian meeting hall. Can this type of behavior be classified as anything but indecent? Parents who love their children do not allow them to behave indecently even in these ways. When new ones, who may even be those who spend their full time in public preaching, move into our congregation, do we behave indecently by treating them coolly? Are we skeptical because they may speak with a different accent or wear another style of clothing? Love moves us to display warm Christian hospitality. We are moved to do what we can to help and to make them feel right at home.—Rom. 12:13. *W 7/15* 6, 7a

Wednesday, September 3

Repent and turn to God by doing works that befit repentance.—Acts 26:20.

One of the best evidences of repentance is not just in words, formally stated, but in actions. Thus, when certain ones came to John the Baptist, he did not view their formal action as the most important factor or all that was needed. Rather, he told them to go and "produce fruits that befit repentance," citing for them examples of such fruit or good works, such as showing merciful generosity, abandoning cheating and extortion, abstaining from harassment or false testimony against others. (Matt. 3:7, 8; Luke 3:7-14) Paul exhorted people similarly. Thus, when a person who was disfellowshiped ceases the wrong practice that caused the congregation to remove him as "leaven," this change may be viewed as at least some indication that he is turning around and repenting of his previous course. *W 8/1* 13, 14a

Thursday, September 4

Happy the merciful; for they shall receive mercy.—Matt. 5:7, Rotherham.

God's mercy to us is of such magnitude that we are compelled to exercise mercy toward our fellows, comparatively small though it may be. This may seem difficult at times and the offenses of our brothers may be such that we are inclined to ignore this requirement of showing love and extending mercy, rationalizing within ourselves that surely Jesus did not mean we should overlook such "extreme" faults in others. But Paul magnifies God's love above any that we could show when he said: "God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:8) How much greater are the sins that God has forgiven us than any that we might be called upon to forgive in our brothers! And our need for Jehovah's mercy in providing a way of redemption cannot be evaluated alongside the needs of our brothers that we are able to supply. Is it any wonder that Jehovah's mercy cannot be made to extend to those lacking mercy? *W 8/15* 15, 16

Friday, September 5

Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.—Matt. 5:16.

In the Christian congregation there are various duties that different ones may perform. No one should feel unwanted or say to another, "I have no need of you." The entire congregational arrangement serves to produce mature Christians for God's glory. Fine results are obtained when old and young diligently work together in fulfilling their commission to preach the Word. You may create a spark of interest by encouraging someone to read a Bible study aid. Time passes and someone else may water the seed of interest. And God keeps making it grow. Later at an assembly you may be introduced to this same person—now your spiritual brother or sister! So speak out to everyone you meet, doing so out of a heart full of love for Jehovah. (Rom. 10:10) You can also attract friends and neighbors to the message about our God Jehovah by letting them observe your pure Christian conduct. —2 Pet. 3:11, 12. *W 9/1* 28, 29

Saturday, September 6

If we walk in the light as he himself is in the light, then we share together a common life.—1 John 1:7, New English Bible.

At Colossians 3:12-14 we find some of the ways we can practice the truth and observe God's commandments in these days of total darkness upon the people. While the darkness of the world grows more dense, the light of truth from the Word of God grows brighter. It reminds us of the days of Moses when the Israelites were down in Egypt in slavery. The ninth plague brought darkness upon Egypt, "but for all the sons of Israel there proved to be light in their dwellings." (Ex. 10:22, 23) We are living in momentous times, and while the world gropes in darkness, not knowing the way out, the light of truth from the God of light shines brilliantly. How appropriate that we regularly consider what it means to us to practice the truth and to continue observing God's commandments, walking in the light! Let us be thankful for our union with the God of light, in whom there is no darkness at all! *W 9/15* 18-20a

Sunday, September 7

Ten thousand [will fall] at your right hand.—Ps. 91:7.

Today, when we contrast the reported number of the anointed remnant of spiritual Israel, around ten thousand, with the thousands of millions of members of Babylon the Great, we can see it to be literally true that ten thousand have fallen at the right hand of this remnant of the seed of God's woman. (Rev. 12:17) To all such who have fallen spiritually the destructive, faith-ruining agency from worldly sources has "come near." And in the place of those tens of thousands that have fallen in spiritual death at the right hand of the remnant, Jehovah God has raised up a great crowd of sheeplike believers who have dedicated their lives to Jehovah God through Jesus Christ the Fine Shepherd. (Rev. 7:9-17; John 10:16; Matt. 25:31-46) Jehovah has been raising up these as companions of the anointed remnant notably since the year 1935. Today they number into the hundreds of thousands, so that Jehovah's Christian witnesses now number about two million who proclaim Jehovah God's kingdom. *W 12/15* 28, 29

Monday, September 8

Was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?—Jas. 2:25.

James did not take the time to discuss the faith of many persons as Paul did. (Heb. 11:1-39) James referred to just Abraham and Rahab. Concerning Rahab he said the above. Rahab grew up in a land where other gods were worshiped, not the God of Israel. But she heard of the God of Israel and she had faith in Jehovah because of what He had done for the Israelites. Paul also referred to Rahab, just as James, in using her as an example of faith. Paul said: "By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way." (Heb. 11:30, 31) Rahab believed what the messengers told her and she worked in their behalf. She hid them and aided them to escape. She also gathered her family into a place of safety. She believed what the Israelites told her to be true. Are we as concerned about our relatives as Rahab was? *W 1/1* 29

Tuesday, September 9

A slave of the Lord . . . needs to be gentle toward all, . . . keeping himself restrained under evil, instructing with mildness.—2 Tim. 2:24, 25.

Counsel should be accepted even if not presented in the most acceptable way. But there are things that a parent can keep in mind so as to make the counsel easier for his children to take. It is not just a matter of knowing what is wrong and what is needed for improvement, but knowing also how to approach a matter and how to say it and when. Immediately after some wrongdoing may often be the appropriate time, but not always. Waiting until parent and child are in a more settled frame of mind might be better. Also, the place should be considered. If something amiss happened at the Kingdom Hall, at someone else's home or while shopping, it could be that the counsel, or at least any extended counsel, would be best postponed until you arrived home. The way to say it involves kindness, tact, calmness and reasonableness, as Paul counseled Timothy. *W 2/1* 17-19a

Wednesday, September 10

Be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God.—Rom. 12:2.

Spiritual adulthood is attained through sincere effort. It requires humility and a genuine desire to conform one's life to the pattern outlined for Christians in God's Word. It involves study and meditation to acquire a deep understanding of God's will and purpose, learning to rely on him instead of on human reasoning. Have you thus applied yourself with a view to spiritual growth? As the Christian "babe" continues studying the Scriptures and applies what he learns, his advancement in appreciation of God's truth and more difficult doctrines is accompanied by a corresponding growth in his spiritual outlook and Christian personality. Changes take place in his thinking, and in his life. He finds that his interests and motivations are becoming related to spiritual matters, for God's truth is having a profound and beneficial effect on his life. He is following the exhortation of the apostle Paul. *W 2/15* 8, 9

Thursday, September 11

The humble people you will save; but your eyes are against the haughty ones.—2 Sam. 22:28.

If we really believe these words of David, then we will want to ferret out of our lives any traces of pride, of thinking we are better than others because of our race, our nationality, our education or our station in life. We all come from sinner Adam, so in ourselves we really have nothing about which to be proud. The hope of salvation is ours if we humbly conform to Jehovah's way. We must appreciate that Jehovah's way means that we cannot afford to be wrapped up in the materialistic pursuits of the world. (1 John 2:16, 17) They could well cause us to lose out altogether, as was true in Gehazi's case. (2 Ki. 5:20-27) So, then, the course to follow is to keep studying God's Word, keep conforming our lives to Jehovah's will and help others to comply with Jehovah's way for salvation. We want to appreciate fully the spirit of humility within the ranks of God's people and work to contribute to that spirit. *W 7/1* 24-26a

Friday, September 12

Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.—Eph. 4:32.

It is in connection with God's forgiving us that we are counseled to become imitators of him. (Eph. 5:1) Since we are all imperfect and are limited in wisdom, understanding and discernment, should we not be able to make allowances for the sins of our brothers and be ready to forgive them? Yes, for love "covers a multitude of sins." (1 Pet. 4:8) If Jehovah 'remembers that we are but dust' and so 'puts our transgressions as far from us as the sunrise is from the sunset,' should not we imperfect creatures be even more willing to be forgiving toward those who may transgress against us and who ask our forgiveness? (Ps. 103:8-14) Since God forgives "in a large way," should not we imitate him also in this? (Isa. 55:7) That means that we want to be willing to forgive "seventy-seven times," as Jesus told Peter to do, including even serious offenses against us if the offender shows true repentance. *W 3/1* 20, 21a

Saturday, September 13

That which corresponds to this is also now saving you, namely, baptism (. . . the request made to God for a good conscience).—1 Pet. 3:21.

A clean conscience is essential if we expect to receive favor and life from God. Therefore, in all things that we do our first consideration should be: How do these things reflect on God's name? And second: How do these things reflect on his Christian congregation that represents his name and kingdom? Doing this will help us to maintain a good conscience in the course that we choose. We need to consider that God has made the Christian congregation a "pillar and support of the truth" in the earth. (1 Tim. 3:15) We should live in harmony with what that congregation teaches. Keeping close in mind the presence of the day of Jehovah will protect us from holding on to something that, in comparison with the glorious treasure of Jehovah's favor, is "a lot of refuse." (Phil. 3:8) It will cause us to maintain a good conscience. We will keep our bodies under control, as Paul did.—1 Cor. 9:27. *W 1/15* 19a

Sunday, September 14

I planted, Apollos watered, but God kept making it grow.—1 Cor. 3:6.

Young folks in school have a field that is relatively untouched, and one in which open minds are often found. Whether you are studying about the future, the past, or the present, the Bible has something to say that, from time to time, can be tied into classroom discussions and private conversations. Then, again, it may be a greater challenge for those who are sick or physically handicapped to present the good news; nevertheless, they share the same privilege as preachers as do their fellow Christians. Many of these write letters, use the telephone, and never pass up an opportunity to talk to a visitor about God's promises. Witnesses who are thus confined may not always see immediate results, and yet their 'planting and watering' is making a contribution to the preaching work like that of their Christian brothers. Both must rely upon God to make it grow. And always realize that we are doing what God tells us to do. We are being faithful. *W 3/15* 17, 18a

Monday, September 15

Only with your eyes will you look on and see the retribution itself of the wicked ones.—Ps. 91:8.

After many years now of trustfully dwelling "in the secret place of the Most High," the anointed remnant of spiritual Israel and, latterly, the great crowd of their fellow witnesses have observed the truthfulness of these words. It is evident that here the Most High God does not class those in His secret place with the wicked. Now especially, toward the end of this doomed system of things, those who have been indulging in the ways of this wicked world are eating the fruitage of their course as a retribution. Due requital is coming upon the worldlings as their problems multiply in political, commercial, moral, social and religious affairs. As they sowed, they are reaping. Modern society, which has become very permissive of the so-called "new morality," the "sex revolution," cannot immunize the sex perverts from "receiving in themselves the full recompense, which was due for their error."—Rom. 1:27. *W 12/15* 30, 31

Tuesday, September 16

You think, not God's thoughts, but those of men.—Matt. 16:23.

Being a truly spiritual person takes effort. Do not give up on yourself as you work at developing "the mind of Christ." Remember, just because a person is a spiritual man does not mean that all his problems and fleshly inclinations vaporize. A few events in the life of Peter show this. Thus when he tried to show Jesus a mistaken kindness, he was told the above. Fleshly thinking was there to be dealt with! Less than a year later Peter denied Jesus three times. He repented. And years later Peter again had to be corrected, this time by Paul, for the same weakness of vacillating because of fearing what others would think. Seemingly Peter, an apostle, a spiritual man, had to work all his life at trying to correct this weakness. Paul, too, tells us that he had to discipline himself. (1 Cor. 9:27) So, today, we may have our weak points, but, by earnestly studying God's Word and applying it and relying on God's reinforcing spirit, we can be aided to overcome them. *W 4/1* 22, 23

Wednesday, September 17

He is arrayed with an outer garment sprinkled with blood, and . . . he has a name written, King of kings and Lord of lords. —Rev. 19:13, 16.

Because this is such a serious matter for all people of this generation, the Bible is very plain and outspoken as to what awaits those who now line up on the side that is headed for defeat in the universal war at Har-Magedon. True lovers of a perfect righteous government for all mankind shrink back in horror at the fate of those who will deliberately fight the King of kings and who thereby reject God's Messianic kingdom. They love the merciful God from whom this long-promised Kingdom of righteousness, peace and prosperity comes. They long to see the right of Jehovah to universal sovereignty over all intelligent creation vindicated by his glorious victory through his Son Jesus Christ at Har-Magedon. As such lovers of the rightful Universal Sovereign we have lined up on the side of Jehovah's Messiah, the King of kings and Lord of lords. On that side only are we certain to survive. *W 4/15* 18a

Thursday, September 18

Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart.—Prov. 15:32.

The older folks were young once; they know what it is like. Their experience has changed their sense of values. But you younger ones have never been old and so you know nothing of the outlook on life that comes with older years. So appreciate the benefit that comes from those with older years. Some worldly young folks today say they are willing to talk to people over thirty years of age, but only if the older ones refrain from giving advice. It is this spirit that makes many youths victims of the generation gap. But you Christian youths, do not be that way. Do not resent helpful advice, just because you did not ask for it! Sometimes we do not know that we need counsel. At a time like that it is most helpful when some mature one kindly speaks up and offers it to us. It can save us heartaches if we listen to counsel. Tragedy can often be avoided, as noted above and at Proverbs 10:17; 12:1. *W 5/1* 21, 22

Friday, September 19

In the shadow of your wings may you conceal me. —Ps. 17:8.

The picture here drawn upon, as at Psalm 91:1, is that of a parent bird hovering aloft over its young and casting a shadow upon them. As long as the young ones down below see that they are in the shadow of their parent above, they know they have its attention and are protected and are safe from predatory birds. That such bird flight overhead denotes attention and protection is confirmed by Isaiah 31:4, 5. Thus the Almighty One is likened to a mighty bird, and those who are in the "secret place" of spiritual security are likened to the young brood of that parent bird. His being the Almighty One makes the secret place all the more secure for us. He being the Most High, everything else is beneath him, and nothing can escape his almighty powers of vision. Instantly he can come to the defense of his overshadowed ones who are lodging with him as spiritual guests. How consoling this thought! Where else could we find real spiritual security? *W 12/1* 31, 32

Saturday, September 20

Some of the branches were broken off but you, although being a wild olive, were grafted in among them. —Rom. 11:17.

The natural Jews under the Law covenant were like natural branches in an olive tree. They were the natural descendants of Abraham and, as such, they were natural heirs of God's covenant promise to Abraham. Abraham was the trunk of this symbolic olive tree, with its roots firmly fixed in that covenant promise of God. But what God wanted was a *spiritual* seed of Abraham, a spiritual Israel. Hence, when the natural Jews who were invited to become a "kingdom of priests" refused to meet the requirements for this, they were broken off the symbolic olive tree; they were not made heirs of the kingdom of the heavens. They needed to be replaced, that the symbolic tree might be a full-branched one. To meet this emergency, God mercifully grafted on in their places the believing Gentiles, like branches from a wild olive tree. Thus God gets his full spiritual Israel, the spiritual seed of Abraham. *W 11/15* 9a

Sunday, September 21

Your eyes must become eyes seeing your Grand Instructor. —Isa. 30:20.

Whatever you teach those accepting the good news, whatever point they learn, relate it to Jehovah's love and other qualities. Bring them to see that Jehovah is interested in them, that he is the one helping them, and that all they learn comes from that great Source, and out of his consideration for them. Lead your students to know that they can have a personal relationship with God. It is God's interest in mankind that has brought them to see the good news. Show them what a favor it is that God has seen fit to permit them to see and understand; without the operation of his spirit the good news would never have been made understandable to them. The wise men of this world are highly intelligent, but they cannot understand the good news. Let your student know that you are only an instrument to bring things to his attention. It is Jehovah who is the Grand Instructor of his people. *W 6/1* 20, 21a

Monday, September 22

The man and his wife went into hiding from the face of Jehovah God.—Gen. 3:8.

Because of their sin they could not face their God and were fearful of what he would say to them. As for the level of communication between the man and his wife, it could not have been very cordial. Though no detail is given, this is indicated by Adam's self-excusing explanation offered to God. (Gen. 3:12) Does that mean that the position was hopeless for us, with no prospect of overcoming the difficulty? There is an expression that indicates otherwise. It is said of Enoch and Noah that they kept walking with the true God, not just on occasion, but for their whole lifetime. The same must have been true of Abel. Where two keep walking together, there must of necessity be a well-established relationship and freeness of communication. This is also shown by another expression used of these three, namely, that *"by faith"* they proved their loyalty and devotion to God. These qualities are an essential part of the pattern to be copied by us. —Heb. 11:4-6. *W 5/15* 13, 14

Tuesday, September 23

Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers. —Acts 20:28.

The spirit of humility creates and maintains a pleasant and rewarding atmosphere for all our brothers. Jehovah's organization cannot change just to suit individuals. If we object to something done by the body of elders or criticize the way some matter is handled, we are being disloyal to Jehovah's organization. Let us remember that the elders are not newly converted men; they have been serving Jehovah for years. (1 Tim. 3:6) And such a course of faultfinding or complaining actually may involve resisting the holy spirit, because the holy spirit is responsible for the appointments of older men in the congregation. Why, then, should we criticize one of the brothers for handling a matter in a way that the holy spirit seems to direct him? And if the brother is wrong in the way he handled something, we should have faith that the holy spirit will correct him. *W 7/1* 26, 27a

Wednesday, September 24

We, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever.—Mic. 4:5.

How fitting that we focus our thinking, plans and hopes on serving Jehovah with eternity in view! Think how much David, Abraham and prophets such as Isaiah and Micah would have thrilled to be alive now with such a privilege. In describing prophetically the restoration of pure worship among the Jews after their return from exile in 537 B.C.E., Micah indicated the attitude that he and other true worshipers had. He was absolutely determined to worship Jehovah eternally. At that time Micah did not have everlasting life. Up to then death was an unavoidable experience for mortal men. Yet Micah was going to serve God right up to the day he died, and upon resurrection in the New Order he would carry on his service as if it were uninterrupted. What a fine view for Micah to have! But should not we, many of whom have the prospect of actually walking in the name of Jehovah forever, uninterrupted, have the same outlook? *W 6/15* 15a

Thursday, September 25

Put on the new personality which was created according to God's will in true righteousness and loyalty.—Eph. 4:24.

When the old personality is put away and a new force or dominant spirit is actuating the mind, the Christian has attained maturity. Formerly the force actuating his mind was the one that had resulted from the things taught and experienced in the world. These things fed into the mind developed in him certain patterns of thinking and heart motivation. Thus this force directed him in a worldly direction. But, as a mature Christian, he has a new force or spirit impelling him to act. As a result of his regular, prayerful study of God's Word of truth and the operation of God's spirit, this actuating force inclines him in a righteous direction. Hence, when a matter is presented to him involving a moral decision, his mind is bent by this new "force" or dominant attitude toward a righteous, spiritual course. He thus preserves a fine relationship with Jehovah God and can rest assured of gaining the reward of everlasting life. *W 2/15* 11

Friday, September 26

Go therefore and make disciples of people of all the nations, baptizing them. —Matt. 28:19.

Those whom God now admits to the spiritual paradise seek not just a place of survival during the "great tribulation" ahead. They seek to prove worthy and to prepare themselves for everlasting life in God's righteous era of "new heavens and a new earth." They well know that it is God's purpose to usher in this peaceful, righteous era by means of his kingdom in the hands of his enthroned Son, Jesus Christ. In harmony with that purpose of God, they must participate in the fulfillment of Jesus' prophetic command at Matthew 24:14. They must also obey Christ's direct command to 'make disciples, baptizing them.' Thereby more seekers of God are brought into his safe and secure spiritual paradise for survival and life in His righteous new era. Do we want to survive the "great tribulation" and live forever within the embrace of God's promised new heavens and new earth? Then we must now harmonize with God's purpose. *W 11/1* 24, 25a

Saturday, September 27

No calamity will befall you. —Ps. 91:10.

For this wicked world, the calamities are mounting, not only in political and economic affairs, but far more hurtfully in moral, social and religious matters. But for those making Jehovah their life's refuge, 'no calamity will befall them.' That is to say, none of the calamities described in the preceding verses of Psalm 91. Of course, they may share with the general public in large-scale natural calamities and ravages of war, but these do not destroy their spirituality or weaken their faith and trust in Almighty God. And they can recover materially and physically from those earthly calamities. Spiritual calamity, however, is different. From it there is no recovery, as in the case of Christendom and Jewry. These religious groups are, just like pagandom, not spiritually prosperous. They continue in their sick, diseased religious state, with destructive calamity ahead of them in the coming great tribulation. Calamity is ahead for all not taking refuge in God and dwelling in him. *W 12/15* 5, 6a

Sunday, September 28

I will say to Jehovah: "You are my refuge and my stronghold."—Ps. 91:2.

The divine name is related to the Hebrew expression translated "I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE." (Ex. 3:14) The name Jehovah was made his memorial name, "the memorial of me to generation after generation." (Ex. 3:15) According to the Hebrew root of the name Jehovah, it appears to mean "He Causes to Become (or, Prove to Be)," that is, as regards Himself and as regards what He will become or prove to be, and not with respect to creating things. Who else in all the realm of intelligent life could rightly give himself a name like that, except the Most High and Almighty One? Not even God's Son assumed a name like that. He could be given the name that combined God's name with it, such as Jeshua or Jesus, which means "Jehovah Is Salvation," but never the name Jehovah strictly by itself. Correctly, then, those who are represented by the psalmist speaking in Psalm 91:2 can say to Jehovah: "You are my refuge and my stronghold." *W 12/1* 3-5a

Monday, September 29

He gave some . . . for the building up of the body of the Christ, until we all attain to . . . a full-grown man. —Eph. 4:11-13.

Making one's mind over has a profound effect on the personality of the maturing Christian. The worldly outlook is progressively replaced with an interest in spiritual matters and in doing the will of Jehovah. (Rom. 12:2) In place of the works of the flesh, the fruitage of God's spirit—love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control—becomes more and more apparent. A new force or dominant spirit is at work in him. One of the primary aims of the Christian congregation, with its "gifts in men," elders serving as shepherds and teachers, is to help all to attain this Christian maturity, to be firmly rooted in Christian truth and to live in harmony therewith. So, in addition to personal study and application of Jehovah God's Word, response to the Bible-based teachings of Christian elders can be a real aid in making progress to maturity, as Paul shows. *W 2/15* 10, 12

Tuesday, September 30

He will give his own angels a command concerning you, to guard you in all your ways.—Ps. 91:11.

The assignment of these angels to do this would apply to the "ways" that Jehovah's worshipers take that are in harmony with His revealed Word and that are therefore under His approval and guidance. His angels would not go along with the remnant and the great crowd of their companions in ways that are otherwise—selfish, self-willed. Jesus' own prophecy plainly foretold that in behalf of the gathering of the chosen members of spiritual Israel he would send forth his angels. Also, that angels would be with him when he came to separate the people of the nations like sheep and goats. Angels also are involved with the remnant in their activities. For instance, in the fulfillment of John's vision of the angel that flew in mid-heaven with the everlasting good news to declare to all earth's inhabitants, angelic guidance and guardianship are indicated in behalf of God's worshipers who do that work on earth.—Rev. 14:6, 7. *W 12/15* 10, 11a

Viewing as Close the Presence of Jehovah's Day. —2 Pet. 3:12.

Wednesday, October 1

But the king grew wrathful, and sent his armies and destroyed those murderers and burned their city.—Matt. 22:7.

Why did the killing of the antichristian murderers at the destruction of their holy city, Jerusalem, and the breaking up of their Jewish nationhood in 70 C.E. occur? It was because, as the king in Jesus' illustration said, those invited to the marriage feast "were not worthy." (Matt. 22:8) The Jews had proved this by their insulting, disrespectful, disloyal, often violent refusal to act on the heavenly King's invitation after the second notification from Him. What would it have meant for them to leave their selfish materialistic concerns and come to the spiritual marriage feast? It would have meant to repent, not only of their falling short in keeping the Mosaic Law covenant, but also of their violent rejection of the Messiah from Jehovah God. *W 11/15* 1a

Thursday, October 2

What sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah. —2 Pet. 3:11, 12.

Are you keeping close in mind that fiery day of Jehovah? Is it so real to you that you can see it clearly, immediately ahead of you? According to *The Kingdom Interlinear Translation of the Greek Scriptures*, that expression "keeping close in mind" is "speeding up." So we should not be slowing it down, that is, not looking at Jehovah's day as a long way off and putting it off. This attitude is a necessary one for *all* Christians, at *all* times, regardless of when Jehovah's "day" arrives. Why? Because "the scene of this world is changing." (1 Cor. 7:31) It is like the changing scene on a stage, which, though appearing glamorous, is soon succeeded by another scene. Why, then, should we, who have the hope of everlasting life in a permanent world of real values, spend our time and energies on a transitory thing? —1 John 2:17. *W 1/15* 3, 4

Friday, October 3

The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. —2 Pet. 3:6, 7.

The survival that God now offers to human creatures on earth is the survival of the end of this wicked system of things with the opportunity for the survivors to live forever on earth under His new system of things. Is that not something worth surviving for? But this wonderful survival will not be by using any man-made methods of self-salvation, self-rescue, nor by any evolutionistic "survival of the fittest." Again, it will be by the harmonizing of one's course of action with God's purpose. In the case of Noah, he had to exercise great faith in God's warning concerning the destruction of the ancient world and do what God told him to do for the preservation of himself and his family. He was given warning plenty of time in advance. He obeyed. *W 11/1* 10a

Saturday, October 4

No calamity will befall you, and not even a plague will draw near to your tent.
—Ps. 91:10.

Those trustfully dwelling in the Most High God are pictured as alien residents, dwelling in tents in this present system of things, outside city limits. To these as a class the promise above is given. Among the spiritually harmful plagues that now infest the citylike world are such contagious things as the teaching of evolution as a fact, selfish materialism, drug abuse, the blood transfusion craze, spiritistic practices, the modern new sexual morality, the love of pleasures rather than love of God, religious sectarianism, Higher Criticism, worship of the sacred cow of science, also the worship of the "wild beast" and its postwar image, the United Nations. Only as those making Jehovah their refuge keep their "tent" pitched far from the "city" of this world will they keep free from the contagion of its many plagues. So let us keep our distance, as being no part of this world. —John 17:14-16. Compare Hebrews 11:9, 10. *W 12/15* 7a

Sunday, October 5

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One.—Ps. 91:1.

Melchizedek was on the right side of the issue of universal sovereignty, for to the Most High he ascribed the victory gained by Abram over the four invader kings from Mesopotamia. (Gen. 14:18-20) By giving Melchizedek as priest of the Most High God a tenth of all the spoils, Abram took his stand with Melchizedek on the side of the Universal Sovereign, swearing in his name. (Gen. 14:21-24) Even the angels recognize Jehovah's universal sovereignty, as can be seen by the words of Gabriel. (Luke 1:35) Soon the inspired prayer in Psalm 83:17, 18 will be answered against those who oppose Jehovah's universal sovereignty. Hence, today our security lies in dwelling in the "secret place of the Most High," unwaveringly upholding His side of the issue. Our dwelling there will be a protection against our being disastrously influenced and misguided by all the controversial political propaganda now rampant. *W 12/1* 21, 22, 24, 25

Monday, October 6

The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.—1 Tim. 6:10.

The world's insatiable greed for material gain must be resisted. Were a Christian to allow the love of money to take hold of him, it would subtly undermine his appreciation for spiritual things and could even destroy his faith. To prevent this from happening to us, we must continue to reflect appreciatively on the far greater worth of spiritual riches. We should not let undue concern for the necessities of life rob us of the comforting conviction that God cares for his people. Jesus gave us this assurance. (Matt. 6:32-34) Yes, we should be content with the necessities of life. Not perishable material riches, but godly devotion results in lasting gain. Our godly devotion enables us to enjoy spiritual health and contentment and holds forth the promise of everlasting life; just the opposite of what a love of money holds forth. *W 2/15* 16, 17

Tuesday, October 7

Noah . . . showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that is according to faith.
—Heb. 11:7.

Noah had seen what the sons of God had done in their association with the daughters of men before the flood, and Paul uses him as an illustration of one showing real faith. The building of the ark was not accomplished by a miracle. Noah had to cut down trees, shape them, and put various compartments in the structure. He had to cover the inside and outside with tar. The ark was not small; its measurements were some 437 feet long, 72 feet wide and 43 feet high. This colossal chestlike structure was built on dry land. The Bible also details its very interesting passenger list. Besides Noah, his wife, his three sons and their wives, Noah was instructed to bring other creatures into the ark with him. (Gen. 6:19-22) Would you say that Noah had work to prove his faith? Certainly! So should we. *W 1/1* 27

Wednesday, October 8

When I was a babe, I used to speak as a babe, . . . to reason as a babe; but now that I have become a man, I have done away with the traits of a babe.—1 Cor. 13:11.

Thinking ability can be developed progressively as the child grows. There are many decisions he can be allowed to make for himself, minor ones. Ask him, "What do you think would be best to do here?" Maybe his answer will show he needs a little more help. Reason with him and get him headed in the right direction. Do not get irritated or impatient. Paul reached back to his own childhood as an example. He developed thinking ability as he grew older. Even some parents who are not Christians realize the value of preparing their children for the future. They do not leave the child's future to chance and allow him to choose what he wants to do, if anything, later. If worldly parents appreciate the need of preparation and training in material pursuits, how much more should Christian parents appreciate the need of such training in spiritual matters! *W 2/1* 15, 16a

Thursday, October 9

Truly I say to you that this generation will by no means pass away until all these things occur.—Matt. 24:34.

Jehovah's people have been enlightened to see that everything done by them will be in holiness and exaltation of Jehovah's sovereignty, with nothing unclean or harmful at all, so that God will have no more cause to find any fault with his people. (Zech. 14:20, 21) Additionally, we have been carefully instructed as to how we must live now if we are to survive the "great tribulation." All of this helps to prepare us for life in God's new order. We also see as never before the rapid influx of those who will compose the "great crowd." Truly, the separation of the "sheep" from the "goats" is proceeding at an amazing rate. Today persons who long for righteous conditions respond very quickly to the good news. In view of these evidences, certainly we are in the generation that Jesus foretold would immediately precede the incoming of God's new order. In fact, we are *very well along in that generation,* according to all the evidences. *W 1/15* 18, 19

Friday, October 10

Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me.—Prov. 27:11.

The matter of our being 'perfect as God is perfect' and becoming "imitators of God" is not an optional one. Jesus said: "You *must* accordingly be perfect." (Matt. 5:48) Yes, being just and upright, faithful and dependable, hating what God hates, and showing love by being generous, forgiving, long-suffering and exercising endurance is absolutely vital if we are to be true Christians, "imitators of God, as beloved children." But, really, to be perfect as God is perfect results in no great hardship or sacrifice on our part. Rather, we are benefited, for is not Jehovah the "happy God"? (1 Tim. 1:11) By imitating Jehovah we make his heart rejoice. Certainly we can be happy if our course of life is making our heavenly Father rejoice, can we not? And by imitating God we will have not only happiness, peace of mind and contentment now, but also the sure hope of everlasting life in his new system of things. *W 3/1* 27, 28a

Saturday, October 11

Upon their hands they will carry you, that you may not strike your foot against any stone.—Ps. 91:12.

The ways that we take lie amid this world of which Satan is the god. Hence, it might be expected that the earthly agents of this false god would place in our path figurative stones for us to trip over to a disastrous fall. But with reference to such causes for stumbling the psalmist speaks as above about God's angels. This means that these angels will sustain us, support us, so that we are not affected by such a "stone." It is something from Satan and so if one accepts what this stone is, one falls out of favor with Jehovah God. This is unlike the Messianic "stone," Jesus Christ, whom the Jews rejected, following instead false Messiahs. Jesus warned against *false Messiahs or Christs*. True to prediction, these have risen up in political and economic systems to whom Messianic powers have been ascribed and through which Messianic blessings were expected, such as Russian Communism and the League of Nations. *W 12/15* 13-15a

Sunday, October 12

If you had known the free gift of God and who it is that says to you, "Give me a drink," you would have asked him, and he would have given you living water.—John 4:10.

With those words Jesus began to do some informal witnessing. One way we can make opportunities for such witnessing is to keep some Bible literature handy at all times, and if we are alert and tactfully take the initiative, many will be the occasions on which we may share the good news with others. For example, we have acquaintances and relatives that we may see from time to time, and often they will more readily listen to us than to a stranger. Through such loving concern of friends and relatives many have come to learn the good news. Where we work, opportunities often present themselves where the Kingdom message can be preached, for example, at lunchtime. Other occasions for sharing the good news come when traveling on a train or a bus. Offer the one sitting next to you something to read on the trip. Salesmen may call at your home, furnishing you other opportunities. *W 3/15* 13-16a

Monday, October 13

The world has hated them, because they are no part of the world, just as I am no part of the world. —John 17:14.

A Christian should expect to be hated by the world. What Jesus said proved true in the case of the apostles. And it will prove equally true of genuine Christians, real spiritual men, today. The apostles, spiritual men trained by Jesus, were "no part of the world." That is why it hated them. The vivid contrast between those spiritual men and the fleshly world became evident to all creation. After Jesus left the earthly scene the apostles expended themselves tirelessly in carrying out their commission to preach and teach "to the most distant part of the earth." (Matt. 28: 16-20; Acts 1:6-8) There was strong opposition to their work right from the start. The first resistance came from their own countrymen. As the work branched beyond Palestine, there were conflicts with adherents of Gentile deities who feared that their objects of worship would come to nothing. Christians today can expect similar opposition. *W 4/1* 3, 5a

Tuesday, October 14

He seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. —Rev. 20:2.

Divine Victory at Har-Magedon will be an occasion for unspeakable joy for all the survivors on earth. Their songs of exultation in the vindication of Jehovah's universal sovereignty will be something the equal of which this earth has never before heard. O to think of seeing in actuality the whole earth rid at last of the beastly political system that Jehovah's great adversary has used since the Babylon of Nimrod's kingdom! Yes, the whole earth cleared for the humane kingdom of Jehovah's Anointed One to exercise loving control for God's glory and mankind's eternal blessing! Added to that incomparable joy will be the joy occasioned by a still mightier triumph on the part of the Sovereign Lord Jehovah. This will be the binding of the Wicked One who has masterminded the visible political system on earth to man's hurt, namely, Satan the Devil, together with all his demon angels. *W 4/15* 19, 20a

Wednesday, October 15

If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him.—Jas. 1:5.

Doubts can have a damaging effect on mature as well as maturing Christians. Even mature Christians may at times not fully understand a Scriptural point. If they were to allow this to rob them of their peace of mind, they could easily be distracted from the truly important thing, that is, serving Jehovah faithfully. Others get overly concerned about the attitudes or actions of some fellow believers. They start looking at imperfect humans, judge the whole congregation on that basis and soon lose their joy in teaching the truth to others. They begin to doubt that those with whom they enjoyed pleasant spiritual fellowship are really God's devoted people. Should doubts of this nature arise in your mind, what can you do? Humbly appeal to God for wisdom. You can rest assured that he will give you the needed wisdom to cope with any trialsome situation. *W 2/15* 18, 19

Thursday, October 16

Congregate the people, the men and the women and the little ones . . . in order that they may listen and in order that they may learn.—Deut. 31:12.

How important it is for parents to spend time with their children! Spending time together makes communication natural and helps parents to get the youngsters' views. And, of course, spending time together in private and in congregational Bible instruction is vital. God commanded the Israelites, not only to teach their children God's ways at home, but also to take their children with them when going to the assemblies that were held for the purpose of worshiping Jehovah, as Moses tells. The "little ones" were not left at home. Likewise today, children need to accompany their parents to the meetings of the Christian congregation. Parents who follow God's Word have divine wisdom to help them to rear their children, and if they train their children up in the way they should go, spending time with them, teaching them to be imitators of God and of his beloved Son, they will likely succeed. *W 5/1* 24-26a

Friday, October 17

Seeing that all these things are thus to be dissolved, what manner of persons ought ye . . . to be . . . hastening the presence of the day of God. —2 Pet. 3:11, 12, Rotherham.

If we keep alert and in tune with what Jehovah is doing, we are always sharers in great blessings. On the other hand, we are in danger if we develop an attitude of skepticism toward the things pointed out to us by the "faithful and discreet slave." (Matt. 24:45) We can find ourselves in a situation where we are like stragglers in an army column, easily picked off by the enemy. The desire not to miss out on anything that God would provide was the attitude that Christ's apostles had. When they asked Jesus, "What will be the sign of your presence?" they did not know that his future presence would be invisible. (Matt. 24:3) They looked for a visible restoring of the Kingdom to Israel. (Acts 1:6) However, their inquiry showed that they were earnestly desiring God's kingdom. They looked forward to having an official share in it. *W 1/15* 5, 6

Saturday, October 18

Upon the young lion and the cobra you will tread. —Ps. 91:13.

Through the politicians, the lawmakers, the police authorities and the judges of the courts the clergy have made attacks on Jehovah's people. But as respects the Witnesses, they have not been paralyzed with fear by the venom of the unfair attacks. They have remained law abiding and have peacefully applied to the law courts for their constitutional rights. To the highest courts of the land they have carried their legal fight for establishing and defending by law freedom of religion and the right to preach God's kingdom. (Phil. 1:7, 16) Victory has often crowned their efforts! Whether the enemies used open, frontal attacks or covert underhanded ones, they have been trodden down by the onward-marching witnesses of the Most High God. When their literature has been banned they have kept pressing forward in their Scriptural work of making disciples of Christ by using just the Bible alone in their witnessing work. Disciples have resulted! *W 12/15* 19, 20a

Sunday, October 19

You are my refuge and my stronghold.—Ps. 91:2.

Jehovah has, especially since 1919, become these things to his people. Inasmuch as Jehovah is invisible, it takes strong faith for us to say that to Him, and really mean it and act in harmony with it. However, who else is there to flee to for safety as in a refuge but Jehovah the Most High? What stronghold could be stronger or harder to assail and overcome than the Almighty One himself? (Prov. 18:10) In the final analysis, it is upon the name of Jehovah that fallen, sinful humans must call for everlasting salvation. It was not just the pre-Christian prophet Joel who said that. It was Peter also who said that on the day of Pentecost of 33 C.E., when the Christian congregation was founded. (Joel 2:32; Acts 2:21) Years later, the apostle Paul also wrote it. (Rom. 10:13) Though access to the Most High and Almighty One is now gained only through Jesus Christ, yet it is still Jehovah in whom we must find our refuge and who is our unconquerable stronghold.—Zeph. 3:12. *W 12/1* 5, 6a

Monday, October 20

This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken.—Gen. 2:23.

What happened when God brought Eve to Adam? Adam was not lost for words. He did not greet her with a bark of approval or with a growl of disapproval. Instead, he at once communicated aloud his reaction to this most wondrous and welcome gift, this ideal helper and complement. Rather than his just standing there, looking at her, it seems more likely from what he said that he held her close to him as he spoke the words above so rich in meaning and feeling. Ah! That was real poetry, true in form and economy of words, each phrase nicely matching the next, with progression of thought and perfect balance. This would doubtless be more noticeable in the original Hebrew. Man was indeed made in God's image, with the fine ability to communicate. Thus in its opening pages God's Word gives an interesting and encouraging account of communication between individuals, both in heaven and on earth. *W 5/15* 11, 12

Tuesday, October 21

[In] the day of Jehovah . . . the heavens being on fire will be dissolved and the elements being intensely hot will melt!—2 Pet. 3:12.

Literal fire such as is common to our earth and our solar system could never affect Satan and his demons or destroy them from being an unseen, spirit heavens that has dominated mankind from the expulsion of Adam and Eve from Eden down till now. A profusion of Bible texts indicate that the "fire" of the coming day of world judgment is symbolic, but destructive like fire; and just how literal fire of such things as lightnings may be employed by Jehovah God on that day we do not know now. Jehovah's executional power will remove Satan and his demons from their heavenly position of control over mankind and will destroy the earthly society of ungodly people. Thus, again the literal earth will be cleansed just as gold and silver are purified by fire. Earth will then be a fine home for survivors. That there will then be something excellent for which to survive, Peter assures us at verse 13. *W 11/1* 14, 15a

Wednesday, October 22

Turn away, get out of there; touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah.—Isa. 52:11.

Since the evangelizing spirit includes training, we, in making disciples to be like their Master, Jesus Christ, must see that they qualify to become preachers of the good news. People should not be invited to engage with the members of the congregation in preaching before they fully clean up their lives so as to qualify. They must understand that all must be clean who bear the vessels of Jehovah. They must see that having the mark of the Christian personality is what pleases God and prevents his anger from coming upon them. (Ezek. 9:4-6) God wants people to serve him who are *Christians* through and through. He is not interested in quantity, in merely having a great number of preachers of the good news. But he is drawing out from this corrupt system those who will clean up. His spirit, which he puts upon those who obey him, is a force for cleanness. —2 Cor. 7:1. *W 6/1* 23, 24a

Thursday, October 23

Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late.—Hab. 2:3.

The Scriptures show that the "great tribulation" comes suddenly. Jesus said that it comes as a "snare." (Luke 21: 34-36) The Bible is not warning us of a make-believe situation. It is real, and will take place exactly when and as it should. God has a time to destroy this system of things. But some get impatient and lose faith because things do not happen as they anticipate and God's action seems to delay. This is because of the shortness of man's life-span and his consequent impatience to get things done in the brief time that he has. As a result, he may be inclined to judge God on the basis of such human experience, with its limitations. But Jehovah lives forever. He can scan the situation and see precisely where in the stream of time his acts will accomplish the most good for everyone concerned and will carry out his purpose as well. So we can keep in expectation. *W 1/15* 10, 11a

Friday, October 24

Upon their hands they will carry you, that you may not strike your foot against any stone.—Ps. 91:12.

Faithfully Jehovah's angels have 'carried His worshipers upon their hands' so that they have not struck their foot against "any stone" and fallen out of God's favor. When, in November of 1939, they came out publicly in adherence to Christian "Neutrality" toward all worldly controversies, this fortified them in their already chosen course of refusal of military conscription, in peacetime as well as wartime. Jehovah's witnesses never yielded to dictators as taking the place of Jehovah's true Messiah, Jesus Christ. In times of test regarding the supremacy of the law of the Most High God, they have taken up the words of Christ's apostles and have said to politicians, judges and police: "We must obey God as ruler rather than men." (Acts 5:29) Thanks to Jehovah's angels, not even "any stone" like bans and proscriptions against them and their preaching of God's kingdom has caused His worshipers to stumble and fall. *W 12/15* 16a

Saturday, October 25

Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons.—1 Tim. 4:15.

That maturity does not mean an end to progress is obvious from what we see in the normal course of life. Is not a married man with a family of his own looked upon as mature? Yet, can he not continue to gain greater wisdom as he handles adult responsibilities? He may also look to older men for counsel, recognizing their greater experience and wisdom. So it is with mature Christians. Through study and application of God's Word, they continue to grow in knowledge, appreciation and discernment. They make improvement in building up a fine spirit among family members and in affecting other people for good. Mature Christians can also learn from one another, for they vary in their manifestations of spiritual qualifications. There being room for improvement in various aspects of Christian living, a mature servant of Jehovah God does well to take time to ponder whether he is continuing to make advancement. *W 2/15* 2-4a

Sunday, October 26

Keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view. —Jude 21.

Whether we have the prospect of life in heaven or in an earthly paradise, it is vital to remember that, not any set date, but *eternity* is our goal. In this we can imitate those Christians living prior to the destruction of Jerusalem in 70 C.E. They rightly expected the end of the Jewish system of things to occur soon. But had they decided to serve only until some date or event? By no means! What they had learned, such as what Peter preached to Cornelius and his household, was not that they were to be Christians only until some approaching date arrived. Rather, Jehovah "granted repentance for the purpose of life," endless life as Christians. (Acts 11:18) Hence, when Jude wrote the above he did not mention some terminal date. He knew that the goal was to serve Jehovah forever. And the same is true among us who realize that the end of this wicked system of things is near at hand. *W 6/15* 16-18a

Monday, October 27

Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Truly I say to you, He will appoint him over all his belongings. —Matt. 24:45, 47.

Elisha's desire was not to become wealthy but, rather, to help people to grow in appreciation of Jehovah and his purposes, and in magnifying the name of Jehovah. We do well to imitate Elisha in being primarily concerned with Jehovah, putting our love for him first and helping others to call on him for salvation. However, as an anointed servant of God, Elisha was specially appointed by Jehovah to do a certain work. So he can be used as a picture or prophetic type of the remaining ones of the bride of Christ yet on earth, the remnant of the 144,000 who will be united with Christ in the heavens, also referred to as the "faithful and discreet slave." Mankind in general is in much the same position as Naaman was. Instead of being afflicted with leprosy, they are suffering from the death-dealing plague of sin. *W 7/1* 20, 24

Tuesday, October 28

In my heart I have treasured up your saying, in order that I may not sin against you.
—Ps. 119:11.

Ask yourself: Is my enjoyment of reading and studying the Bible growing as each year passes? Does it steadily become clearer and more meaningful to me? Am I applying the Bible's admonition better in my life? If you notice little advancement, what should you do? You would certainly want to apply yourself in filling your mind and heart with the wisdom found in God's Word. Its counsel must reach your heart to respond appreciatively. Only then will we be impelled to act wisely. Hence, there is need for thoughtful meditation, to think in terms of what effect the things read and studied should be having on our life, and why. As you read and study, you might ponder questions such as: Am I striving to conform to Jehovah's personality, ways or dealings as revealed in the passage of Scripture being read? Does the Biblical material point up any weakness in me? What could I do to work on this weakness? This is the way the psalmist felt. *W 2/15* 5, 6a

Wednesday, October 29

Continue to pray in the power of the Holy Spirit. Keep yourselves in the love of God, and look forward to the day when our Lord Jesus Christ in his mercy will give eternal life.
—Jude 20, 21, New English Bible.

Our firm belief that we can serve God forever should influence our daily thoughts and deeds. A person might *say* that he lives with eternal life in view, but by his thoughts and actions he might show that he actually is living only for NOW. How sad that would be! The very fact that true worshipers can have a place in Jehovah's *eternal* purpose proves how fleeting *now* is. It is comparable to one half inch on a measuring stick that extends for thousands of miles, if you can picture that. Would it be sensible to govern one's whole life by the half inch, as if that were the principal thing? How much more balanced and wise is the one who lives now so as to live forever, and who measures and evaluates things in terms of how they will affect his *everlasting* welfare, living now as Jude counsels us to live! *W 6/15* 20, 21a

Thursday, October 30

Concerning that day and hour nobody knows.—Matt. 24:36.

What do we learn from what happened almost overnight to our brothers in Malawi? That the Christian should live every day as though it might be the end of his present earthly life. He must make true Christianity a *way* of life, being closely knit with his brothers, actively serving Jehovah with all his strength. For where would those Malawian brothers be if they had been negligent of their spiritual condition? Only those with spiritual strength could stand firm when the test came, and to the credit of the Malawian Witnesses, the great majority of them did so. God reveals to us what we need to know so that we can take a wise course and help others by alerting them to the danger and to the imminence of Jehovah's "day." But he has not told us exactly what year or day or hour he will begin the "great tribulation." To please Jehovah, we must serve him at all times, the true motivation being, not the nearness of the end, but love for him as our wonderful heavenly Father. *W 1/15* 8, 9a

Friday, October 31

Upon the young lion and the cobra you will tread; you will trample down the maned young lion and the big snake.—Ps. 91:13.

The psalmist heightens the intensity of the figures of speech when, in a parallelism, he speaks as above. The maned young lion should be older and also fiercer-looking than just the young lion; and the big snake should be a monstrous reptile, which the Greek Septuagint Version of the Psalms calls a "dragon." However, no matter how impressive-looking, how fierce-looking the symbolic young lion may be when making his open, frontal attack, Jehovah's worshipers trample this dangerous attacker down. They walk right on, obeying the Most High God as Sovereign Ruler rather than lionlike men or lionlike man-made organizations. They render to lionlike Caesar only what belongs to Caesar and in no way hold back anything that belongs to God, giving to him *all* the things that belong to Him. So they are not spiritually hurt by the menacing action of the "lion."—Acts 5:29; Matt. 22:21. *W 12/15* 21a

Harmonizing Our Lives with God's Purpose.
—Eph. 1:9, 10.

Saturday, November 1

Whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens.
—Matt. 18:4.

Jehovah's example of humility is of assistance to us. If Jehovah, the greatest personage in the universe, is humble, should not we as insignificant creatures likewise be? (Ps. 18:35) The pattern Jesus set is also one for us to imitate if we are truly Christians. Was it not foretold that he would be humble as he entered Jerusalem to present himself as king? (Zech. 9:9; Matt. 21:5) As the Word, God's firstborn in heaven, the one who became Jesus certainly had a lofty position, but "when he found himself in fashion as a man, he humbled himself and became obedient as far as death." And Paul wisely counseled the Philippian congregation, "Keep this mental attitude in you that was also in Christ Jesus," that mental attitude including the quality of humility. (Phil. 2:5-8) As a man on earth, Jesus spoke of the preciousness of this attribute, encouraging humility. *W 7/1* 7, 8a

Sunday, November 2

Jehovah, a God merciful and gracious, . . . pardoning error and transgression and sin, but by no means will he give exemption from punishment.
—Ex. 34:6, 7.

Those who would gain or continue to enjoy God's approval should note well Paul's words as found at 1 Corinthians 6:9-11 and at Galatians 6:7, 8. Yes, Jehovah God does forgive sins and looks with mercy and compassion upon the children of Adam who were born in sin. However, note that he said to Moses that "*by no means will he give exemption from punishment.*" Even in the case of King David, with whom Jehovah made a covenant for the kingdom, God made no exception. David was punished for his sins, but because he was repentant he was also mercifully forgiven. However, Jehovah's forgiveness does not extend to those who deliberately violate God's righteous principles, nor to those who make sinning a way of life. On the contrary, His position is one of active hostility toward such ones and they cannot escape punishment. *W 8/15* 6

Monday, November 3

Love . . . does not look for its own interests.—1 Cor. 13:4, 5.

Rather, love is guided by the principle stated earlier by Paul: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) At Christian assemblies do you push or shove to get ahead of others? Do you reserve seats for yourself without concern for others? Or in the local congregation there may be areas in the community that have been especially fruitful when calls were made at the homes in the preaching work while other sections may be noted for general lack of interest among the people. Do we insist on always having the most favorable localities for our preaching work? Do we feel possessive, not wanting others to call in these areas, feeling that the territory belongs to us? Do we respond coolly to those who have come into our midst from other areas to assist with the local preaching work? Can we imagine Jesus Christ viewing matters in this way? Love will cause us to put personal interests in the background. *W 7/15* 7, 8a

Tuesday, November 4

When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment.—Matt. 22:11.

Since the lone one whom the king discovered was not wearing the available marriage garment, he pictured the class who did not exercise faith and take due action in harmony with faith to be declared righteous by God and adopted as his spiritual son and taken into the new covenant that is made with spiritual Israel through Christ. He does not picture anointed Christians who prove unfaithful. Rather, he pictures imitation Christians, of whom Christendom today is composed and who claim and pretend to be at the marriage feast table. Jehovah never recognized them as being there with the proper identification, and so he did not anoint them with holy spirit as Kingdom heirs. The time must come when God exposes the wrongness of the claim and pretense of being at the marriage feast table as made by Christendom and to execute adverse judgment upon her before the eyes of all onlookers. *W 11/15* 14, 15a

Wednesday, November 5

He who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins. —Jas. 5:20.

If one who has been disfellowshiped comes to meetings to argue in favor of or to justify a wrong course and to try to win others over to an unscriptural viewpoint, such a one fits the description of 2 John 7-11. But where there is no attempt to do this, it would not be out of harmony with Scriptural counsel for an elder to approach such a one (perhaps noting his presence at meetings a number of times) and to speak words of exhortation with a view to effecting a spiritual healing and full restoration as an approved member of the congregation, as counseled by James. Of course, where there is no sign of "fruits that befit repentance" and the person is still known to be carrying on in an immoral course, this would alter matters. For that reason, where congregation members know of a disfellowshiped one who desires assistance, they would do well to seek the counsel of the congregation elders. *W 8/1* 14, 16a

Thursday, November 6

I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus.—Phil. 3:14.

Because Paul had a purpose he endured with long-suffering and stuck to a certain course of life. He kept his eye on his God-given purpose. He had an "eye goal" or "eye target," as the Japanese and Korean words for "purpose" mean. He likened himself to a contestant in a footrace with his eyes undeviatingly fixed on the goal where the prize was to be conferred upon the winner. According to Paul's words above, God was the One who did the calling by means of Christ Jesus, and this calling was for a purpose. In appreciation of this undeserved kindness on God's part toward him, Paul harmonized his life course with God's purpose. Paul saw clearly which way to go, for God had set a goal before him. If he successfully reached that goal, he would receive a prize at God's hands. Paul did not disdain that prize, for to do so would mean for him to spurn God's undeserved kindness. Do you appreciate God's undeserved kindness toward you? *W 11/1* 9, 11

Friday, November 7

You will trample down . . . the big snake.—Ps. 91:13.

The dragonlike "big snake" reminds us of Satan "the original serpent." (Gen. 3:15; Rev. 12:9) He is pictured here, not as a "sea monster," but as a land monster, a reptile of unusual size, long enough to get its coils around a human to crush him and swallow him. (Jer. 51:34) So if Jehovah's worshipers discern that Satan the Devil, by means of his monstrous world organization, is trying to wrap his coils around them and crush them with worldly pressures and swallow them down into his demon-controlled organization, they shake themselves loose and trample down this "big snake." They avoid and resist all forms of spiritism, thus not permitting the demons subtly to take control of their mind and will. (Luke 10:17) For one thing, the anointed remnant must do this if they desire to share in the fulfillment of Romans 16:20, having Satan crushed under their feet shortly. They must take positive steps against the fiery-red "dragon" now and keep him always underfoot. *W 12/15* 22a

Saturday, November 8

He said to him, "Fellow, how did you get in here not having on a marriage garment?" —Matt. 22:12.

What does the marriage garment picture today? According to reports, such garments freely provided by the host were long white linen garments, so that all guests were outwardly clothed alike, whether one was originally a Jewish invitee or a Gentile pickup. The marriage garment signifies more than one's being declared righteous by God through one's faith in Christ's ransom, for such justification is not an end in itself; it does not stand alone. (Rev. 19:7, 8; Rom. 5:1, 9) Its purpose is that the justified one should be adopted by God as his spiritual son and become a member of the spiritual seed of Abraham and thus a member of spiritual Israel. As such, this adopted son is taken into the new covenant mediated by God's Son. Hence, the marriage garment symbolizes all *that* for the repentant, baptized guest at the feast. So it is one's identification as a spiritual Israelite, one of Abraham's spiritual seed. *W 11/15* 12, 13a

Sunday, November 9

With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation.—Rom. 10:10.

Our faith today should be strong because we have the entire Bible. We see what people did in faith before Jesus appeared on the earthly scene. We also see the faith of the early Christians and what they did. They recognized Jesus Christ as the Son of God; they observed his life course and his determination to preach the Kingdom good news and then imitated him by putting their faith in that kingdom and preaching the good news. Now Jesus has been resurrected from the dead. Today we find hundreds of thousands of Jehovah's Christian witnesses with strong faith. We have it on our lips that Jesus is Lord, to the glory of God, and in our hearts is the faith that God raised Christ from the dead. Having this kind of faith and publicly declaring it, telling people of all nations and tongues about it, we have an assured expectation of salvation, to everlasting life, as the apostle Paul shows. *W 1/1* 32, 33

Monday, November 10

I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.—Gen. 3:15.

Jehovah as the Lawgiver and Judge of the first human pair acted in this capacity when they had sinned. After pronouncing sentence, he protected his property by driving man out of the garden and making a return thereto impossible. (Gen. 3:24) Though we might say that Jehovah thereafter abandoned Adam and Eve to their own resources, he did not deal that way with their offspring. When sentencing the serpent, God prophetically told of a coming seed of the woman who would bruise the serpent in the head. No details were disclosed as to when and how this would be done, but it gave a definite promise that Jehovah would furnish a satisfactory answer to the challenge raised by man's rebellion. Hence, it also pointed to God's continued ownership of earth as well as heaven, including all their inhabitants, despite the temporary permission of evil and evildoers. *W 10/1* 12, 13

Tuesday, November 11

You will be objects of hatred by all the nations on account of my name. But he that has endured to the end is the one that will be saved.—Matt. 24:9, 13.

These words Jesus said when speaking of the time in which the apostles lived and which prefigured the time in which we are living. In talking about enduring he said that some of his disciples would be killed during that persecution. But if a Christian endured all of this to the very death or to the finish of this violent state of world hostility, he would be saved because of his integrity. He might not live until the end of the system of things, but he would be judged as to whether he was a part of this world or not, no matter at what time the "end" was for him. Any one of us, whether of the spirit-begotten, anointed brothers of Jesus Christ, or of the "other sheep," who entertain earthly hopes, young or old, can die very quickly, today or tomorrow, due to unforeseen circumstances, including a sudden outburst of religious persecution.—Eccl. 9:11, 12. *W 1/15* 5a

Wednesday, November 12

If you will receive my sayings and treasure up my own commandments with yourself, . . . in that case you will understand the fear of Jehovah, and you will find the very knowledge of God.—Prov. 2:1-5.

Threats and warnings do not usually produce the best results. Why? Because they may result only in fear of the threatened punishment, not hatred of the wrongdoing. (Ps. 97:10) At Ephesians 6:9, masters are counseled to 'let up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.' The better method is to show the advantage of doing things in Jehovah's way and, where possible, the reasons why certain things are bad. Optimistically encourage the right course, but at the same time lovingly make clear what the results of disobedience will be. There is a difference between threatening and outlining what the consequences of a certain course undoubtedly will be. Notice the inviting manner in which Jehovah encourages the proper course in the words above. *W 2/1* 20, 21a

Thursday, November 13

In everything by prayer and supplication along with thanksgiving let your petitions be made known to God.—Phil. 4:6.

Prayer plays a vital role in making advancement. Jesus said that God would give holy spirit to those asking him. (Luke 11:13) It is by means of this spirit that God enables us to understand his Word and apply it correctly. When we are faced with problems or have to make weighty decisions, we can appeal to God for help. His spirit will then aid us to recall what we need to know and prevent us from going astray by helping us to see the proper course to take in the light of what has been recalled to our mind. (John 14:26) Being imperfect, we need to seek God's forgiveness for our sins. When we are specific in our prayers as to how we transgressed, this impresses upon us the seriousness of what we have done. This can serve to strengthen us in our determination to do better as we seek the help of God's spirit to make improvement in areas wherein we are weak. Thus we are aided to act wisely. *W 2/15* 9, 10a

Friday, November 14

According to his good pleasure which he purposed in him,—For an administration of the fulness of the seasons to reunite for himself . . . all things in the Christ.—Eph. 1:9, 10, Rotherham.

For sixty years now the prospective members of the Messianic kingdom, together with a "great crowd" of loyal helpers, have been preaching "this good news of the kingdom." God will not have this preaching of his established kingdom go on indefinitely. He has his marked time for this heavenly kingdom to go into destructive action against this doomed system of things. The new government that God has purposed to attend to the affairs of all mankind must shortly take over. Almost two thousand years ago God sent the one appointed to be his Chief Servant in the administration to earth to prove his worthiness. When he was glorified in heaven and founded the Christian congregation on the day of Pentecost of 33 C.E., the "administration at the full limit of the appointed times" started operation in its first stage, the most essential stage. *W 10/15* 8, 10a

Saturday, November 15

God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water.—1 Pet. 3:20.

In the prophetic drama as being fulfilled here in our day, what does Noah's ark picture? Ark building took place during the time of the end of that ancient world. So we must look for something special during this time of the end, a thing from which this present generation of mankind can benefit or take advantage during the urgency of our times. By Scripture and fulfillment of Bible prophecy, it has been well established that the time of the end of this present world began in the autumn of 1914. Noah's ark would therefore picture that provision for survival that God makes through Christ for his faithful worshipers as the fiery end of this system of things draws near. That divine provision is the spiritual paradise into which God has brought his faithful worshipers since 1919, in which they live as his people restored to his favor and under his protection. *W 11/1* 16 17a

Sunday, November 16

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One.—Ps. 91:1.

In this case, the procuring of lodging for ourselves means that we will be treated as guests of the Almighty One. This Almighty One is the same as the Most High. The one and the same Being has both qualities of supreme highness and almightiness. Because of being all-powerful, he can maintain his supremacy, his universal sovereignty. He can enforce his sovereignty in any and all parts of creation, against any intelligent, living creatures who may rebel against it. It is useless for any creature to oppose or ignore the sovereignty of the Most High, for He is the Almighty One. The reasonable thing to do is for us to recognize His rightful sovereignty and be submissive, loyal and true to it, always acknowledging him as the Sovereign of our life. The ones that do this are the ones that are taken into the "secret place of the Most High," as the guests of the Almighty One, as the psalmist shows. *W 12/1* 26, 27

Monday, November 17

Keep working out your own salvation with fear and trembling.—Phil. 2:12.

When it comes to a proper estimate of oneself, Jehovah gives fine counsel: "Wisdom is with the modest ones." (Prov. 11:2) One walking modestly with God realizes that he has nothing to brag about in himself, regardless of his ability or accomplishments. If he wants to boast, let him boast about the wonderful God he serves. This is what the Bible urges when it says that a person should not brag about himself because of his mightiness or riches. But, rather, let him brag that he knows Jehovah as a God of loving-kindness. (Jer. 9:23, 24) Some may have a little more of this world's goods than others. Some may seemingly have a better station in life. But the instruction is most straightforward that the Christian must not be overconfident, relying on the things he possesses, but, rather, must work out his own salvation with fear and trembling. This recommended way of life means staying totally involved in Jehovah's pure worship, being rich in fine works. *W 9/1* 21, 22

Tuesday, November 18

For all things I have the strength by virtue of him who imparts power to me. —Phil. 4:13.

To meet and overcome Satan's designs successfully, we must rely on Jehovah God. We need his help and we should pray for it. We should also ask ourselves, Do we make a practice of putting the Kingdom interests first, or do we make a practice of putting other interests first? We must be on guard against letting anything take us away from the love of Jehovah God. Remember, in Haggai's time the people's trouble was that 'each one was on the run in behalf of his own house, while God's house was lying waste.' (Hag. 1:9) Will we take the same course and cut ourselves off from Jehovah's blessing? How vital, then, to continue practicing the truth by sharing fully in our public preaching work. The time nears when this never-to-be-repeated activity will be done. Ahead of us lies the "great tribulation." In the strength of Jehovah let us do with our might what our hands find to do. May those "all things" include our public preaching. *W 9/15* 10, 11a

Wednesday, November 19

Because on me he has set his affection, I shall also provide him with escape.—Ps. 91:14.

Satan denies that human creatures can love God just for what He is. But Jehovah appreciates the true love of even earthly creatures of His. How God expresses his appreciation the psalmist shows, when he represents God as speaking and saying with regard to His loving worshipers as a class the words above. The worshipers of the one living and true God have set their affection upon him because he is the highest personification of love. They have cleaved or clung to him affectionately, with their hearts simply going out to him spontaneously. They are commanded to love him, but they love him because he first loved them and expressed this love through his only-begotten Son, Jesus Christ. So it is not merely in order to find spiritual security that they have taken refuge in Him. In responsive affection toward them, God has provided them with escape from being religious captives to this world and, yes, from being exterminated. *W 12/15* 23-25a

Thursday, November 20

That land yonder which was laid desolate has become like the garden of Eden. —Ezek. 36:35.

This spiritual paradise of peace and security has been built up on earth since 1919. During World War I and its hard times and persecutions for God's people, they incurred a painful measure of divine disfavor due to their compromising course and other shortcomings. God let them be brought into bondage to religious Babylon and her political, military and judicial paramours. But in 1919 the repentant remnant determined to harmonize their united course of action with God's revealed purpose according to the Bible knowledge that he began unfolding to them. So God graciously used his Son Jesus Christ like a modern-day Cyrus to release his remnant people from exile under Babylon. After their restoration to peaceful relationship with Jehovah God in 1919, as it were to their God-given spiritual homeland, the spiritual paradise was built up, many congregations of Jehovah's Christian witnesses being established around the earth. *W 11/1* 18a

Friday, November 21

He has made known to us his hidden purpose—such was his will and pleasure determined beforehand in Christ . . . that . . . all in heaven and on earth, might be brought into a unity in Christ.—Eph. 1:9, 10,
New English Bible.

The congregation of those who were to be associates in the unifying work with Jesus Christ in the heavens had to be gathered and unified under its Head. In this way "the things in the heavens," the things destined for the heavens, would be 'gathered together again in the Christ,' so that the "body" used by God in his administration might be complete. However, according to God's purpose, the due time must come for the second feature of his "administration," namely, to 'gather together again in the Christ' "the things on the earth." This time arrived when the Gentile Times came to their fulfillment in autumn of the year 1914. There the time came for the Messianic kingdom rule as formerly exercised by King David over in the Middle East to be reinstated, not in earthly Jerusalem, but in the heavens. *W 10/15* 10, 11a

Saturday, November 22

He was rendered speechless. Then the king said to his servants, "Bind him hand and foot and throw him out into the darkness outside."
—Matt. 22:12, 13.

The class that makes up Christendom has no excuse to offer to the King for trying to be at the marriage feast without the symbolic garment. That class can offer no reason for being allowed to enjoy the wedding ceremonies and feast. At the time of the final inspection, that class is found speechless. So, as shown above, this class is bound beyond all ability to offer resistance. It is cast thus into the darkness outside, where the darkness is not alleviated by such things as street lamps. There, with no enlightenment of any kind from God, that class will weep and gnash its teeth, in the great tribulation in which Babylon the Great and all the rest of this system of things will be destroyed. That class will be cut off from the kingdom of the heavens and will have no part in the "evening meal of the Lamb's marriage" in the heavens above.—Rev. 19:9. *W 11/15* 17, 19a

Sunday, November 23

Jehovah is good to all, and his mercies are over all his works.
—Ps. 145:9.

The practice of mercy, as the word is used in English, quite often conveys the idea of exercising restraint, such as in the administering of punishment, this restraint being motivated by compassion. It is used in this way in the Bible. Jehovah's exercise of mercy is always in harmony with his other qualities. (Hos. 2:19) And since all men are by inheritance sinful and receiving sin's payment of death, it is clear that the pardoning of error, or the lightening of punishment, is frequently involved in Jehovah's exercise of mercy. However, the Hebrew and Greek words are not limited to forgiveness or restraint in applying a judicial penalty. Most frequently, in fact, mercy refers, not to a holding back (as of punishment), but to a positive action, to an expression of kind consideration or pity that brings relief. It is a characteristic quality of God's personality, his normal way of reacting toward those in need, as the psalmist David shows. *W 8/15* 13

Monday, November 24

Make honest provision, not only in the sight of Jehovah, but also in the sight of men.
—2 Cor. 8:21.

To be 'perfect as God is perfect' we must love what he loves. (Matt. 5:48) This includes pursuing what is just and right. The Bible tells us that God is "a lover of justice." (Ps. 37:28) Therefore, to be "imitators of God" we must be honest in all our dealings, and, if we are employed, that includes our dealings with our employer. Today it is common for persons to go along with practices that are really wrong, thus, in effect, they are following "after the crowd for evil ends." (Ex. 23:2) Many employees customarily do as little as they possibly can and still hold their jobs, or when no one is looking they take things that do not belong to them. We simply cannot do such things and be imitators of God. Common, too, is the practice of taking advantage of welfare and unemployment provisions that do not apply to one and of borrowing and not paying back. However, to "be perfect" in justice we must do as counseled above. *W 3/1* 7, 8a

Tuesday, November 25

I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality.—1 Cor. 5:11,
Revised Standard Version.

When one's mate is disfellowshiped, the other mate, as one flesh with such a one, may rightly do what he or she can to lead such a one to repentance and restoration in the congregation. The refraining from spiritual fellowship would not rule out use of the Bible or Biblical literature, for fellowshiping implies a mutuality of sentiment and viewpoint, a comradely equality. If the mate in good standing reads from God's Word or publications based on it as a purely restorative means, this would not constitute such fellowship. Of course, discussion may result from such reading. If so, the refraining from fellowship in a spiritual way is maintained by seeing to it that there is no sharing of any wrong sentiment or attitude manifested by the disfellowshiped one nor any willingness to accept any condoning of the wrong action that led to his or her being disfellowshiped. *W 8/1* 19a

Wednesday, November 26

You are my . . . God, in whom I will trust.—Ps. 91:2.

The psalmist's calling him "my God" meant that Jehovah was the One for him to worship as the Divine Being. This would be a proper expression for Jesus Christ himself to use toward Jehovah, and the use of the expression "my God" does not bar Psalm 91 from being applicable to Jesus Christ. When near death on the execution stake outside Jerusalem, he quoted Psalm 22:1: "My God, my God, why have you forsaken me?" (Matt. 27:46) Yes, the heavenly Father was as much a God to Jesus Christ as He was to Jesus' disciples. (John 20:17) Jehovah is the God in whom to put our trust. Consequently, our trust in this God whose name is Jehovah means sticking inseparably to his worship. 'Trust in Jehovah as God' means believing wholly in the Sacred Scriptures that He has inspired by his holy spirit and keeping his commandments, as his Son Jesus Christ did. It means jealously guarding the worship of Jehovah God, keeping it clean from human traditions and worldly practices. Do you do that? *W 12/1* 8, 10, 12a

Thursday, November 27

He who holds out to the end, he will come safe through.
—Matt. 24:13, Byington.

For the sake of surviving the great tribulation all those now in the spiritual paradise must remain there, like Noah and his family in the ark, the door of which God shut behind them before the deluge burst upon the world. (Gen. 7:1) Only by remaining within God's provided place of approval, favor and protection can they hope to survive the fiery destruction of this system of things. With them there will also survive under God's protection specimens of flying creatures, land animals and marine creatures, for the earthly survivors of the "great tribulation" will carry out the divine commission to have these lower forms of creature life in subjection for the preservation and good of those living creations of God. The coming "great tribulation" will culminate in Har-Magedon. For the worshipers of Jehovah to get safely through that tribulation, their symbolic ark, the spiritual paradise, must remain, with them staying inside, 'holding out to the end.' *W 11/1* 21, 22a

Friday, November 28

My purpose shall take effect, I will accomplish all that I please.—Isa. 46:10,
New English Bible.

The billions of resurrected humans will all have to be brought into a unity under Christ, the Chief Servant in God's "administration." The ultimate purpose of this is to bring about their unification with God. This will require the uplifting of all the obedient ones of mankind to the human perfection such as Adam and Eve had at their creation. All the disobedient resisters of such unification will be destroyed everlastingly, never again to be disturbers of the peace. All honor to the Supreme Administrator, Jehovah God! He not only purposes but also faithfully fulfills his purpose, as he assures us through Isaiah. Let us all take courage, then! Although we see all human plans failing today, we are comforted with the blessed knowledge of Jehovah God's all-excellent purpose. Confidently we look forward to seeing and experiencing the success of God's purpose. Forever we expect to enjoy the endless blessings therefrom! *W 10/15* 18, 19a

Saturday, November 29

He will call upon me, and I shall answer him. I shall be with him in distress. I shall rescue him and glorify him.
—Ps. 91:15.

Because of the world's mounting hostility against them and because of Satan's unceasing warfare against them, Jehovah's worshipers have already passed through much distress. But, true to his word, Jehovah has ever been with them. In the tremendous distress yet ahead of them, as this wicked world comes to its end in utter destruction, Jehovah will be with his worshipers and miraculously make this known! Rather than let them be ingloriously destroyed by all their enemies visible and invisible, Jehovah says: "I shall rescue him and glorify him." The glorification here promised does not necessarily mean the glorification of the members of the anointed remnant in heaven with their reigning King. This will come in Jehovah's due time, after a promised "length of days." But already He has made brilliant rescues of his worshipers on earth, and has brought spiritual glory to them, to the honor of his name. *W 12/15* 32-34a

Sunday, November 30

I shall protect him because he has come to know my name.
—Ps. 91:14.

In testimony of this promise Jehovah's true worshipers exist today in this most perilous time and are increasing in number. His ability to provide escape in the future cases of need is still as great as ever! Never will those who worship the Most High God with spirit and truth be wiped off the earth. This also is the point in his saying with respect to the company of his worshipers the words above. From the year 1925 onward the remnant of spiritual Israel took note that the Scriptures indicated that the time had come for God to make a name for himself world wide. This focused attention upon God's personal name, Jehovah. So right at the start of the following year, readers of *The Watch Tower* were confronted with the challenging question, "Who Will Honor Jehovah?" this being the leading article published in the magazine issue of January 1, 1926. Less than three years later they adopted with loud acclaim "A Declaration Against Satan and for Jehovah." *W 12/15* 25-28a

Never Leaving God's Place of Spiritual Security.
—Ps. 91:1.

Monday, December 1

Although the fig tree itself may not blossom, and there may be no yield on the vines; . . . yet, as for me, I will exult in Jehovah himself; I will be joyful in the God of my salvation.—Hab. 3:17, 18.

Extreme pressure may be brought upon us by the wicked system of things during its closing hours; we may suffer economic hardship; at times our very survival may appear to be in doubt. But in the face of all of this, with faith in Jehovah we will have reason for joy, as the prophet Habakkuk was inspired to write. We today are very close to that critical time. We are living in the last days of this system of things, and we see the fulfillment of prophecy, especially that set forth in the twenty-fourth chapter of Matthew, which describes the very things that would occur before this system of things comes to an end, including the preaching of this good news of God's kingdom in all the inhabited earth for a witness to all the nations. We believe this. *W 1/1* 34, 35

Tuesday, December 2

Bind him hand and foot and throw him out into the darkness outside.
—Matt. 22:13.

God the King as the Arranger of the marriage feast for his Son comes in to inspect the guests. This must occur when the wedding room is filled. (Matt. 22:10, 11) With the filling of this room with enough guests the gathering work by the King's slaves would stop. As the gathering of the ones chosen is to be done under the invisible guidance of God's angels, the heavenly King would come in and inspect when the work foretold by Jesus is fulfilled at the conclusion of the system of things. (Matt. 24:30, 31) The completion of this gathering of the chosen ones would take place shortly before the great tribulation that Jesus compared to the Flood. So, at that time of inspection made by the heavenly King, the class pictured by the man without the marriage garment will be left to face the coming destruction of this system. *W 11/15* 15, 17a

Wednesday, December 3

When you are gathered together, . . . hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord.
—1 Cor. 5:4, 5.

Holding to the Scriptures, neither minimizing what they say nor reading into them something they do not say, will enable us to keep a balanced view toward disfellowshiped ones. We will ever keep in mind the reason for disfellowshiping, to keep the congregation pure and approved by God, free from corrupting influence. Such "leaven" would cause the whole "lump," the congregation, to ferment spiritually. So the congregation in effect "destroys" this sinful fleshly influence by putting the unrepentant wrongdoer outside in the world dominated by Satan, doing so in order that the spirit, the dominant outlook, feeling and motivation of the congregation, may be preserved. At the same time a balanced viewpoint will keep us reflecting harmoniously the divine qualities of our heavenly Father, who is both righteous and merciful. *W 8/1* 25, 26a

Thursday, December 4

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One. I will say to Jehovah: "You are my refuge and my stronghold, my God, in whom I will trust."
—Ps. 91:1, 2.

Note that in just these two opening verses of Psalm 91, we have the four important designations of the One whom we worship, also the four vital things that attach to those designations. Consider these: (1) The Most High with his "secret place" in which to dwell; (2) the Almighty One with his "very shadow" under which to lodge; (3) Jehovah with his refuge and stronghold; and (4) God with his trustworthiness. Truly this is an unbeatable combination of factors operating together for the security and preservation of the true worshipers who meet the requirements for enjoying those benefits! As a result we have enjoyed marvelous spiritual security till now. Just how this has served for such security the rest of the psalm shows, making us more appreciative of the dangers from which we have been safeguarded. *W 12/1* 13a

Friday, December 5

Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare.—Luke 21:34, 35.

It is not necessarily the big things that may overthrow our faith. Stressing the matter of everyday living by faith, Jesus warned in the words above. Against what kind of things was Jesus here warning? He was not speaking of such sins as fornication, adultery and thievery. Such things would, of course, keep one out of the kingdom of God. But Jesus was warning against common things that can easily affect any of us, involving eating, drinking and the daily cares of life. All of these are very easy to indulge in to a sinful excess. Therein lie their subtlety and peril. A person can easily be deceived into thinking he is taking a safe course, and then be caught unawares. A person can become involved and entangled in the affairs of this world and the anxieties that such bring, with serious damage to his spirituality. So the need to "pay attention." *W 1/15* 20, 21a

Saturday, December 6

I shall protect him because he has come to know my name.
—Ps. 91:14.

On Sunday afternoon, July 26, 1931, at the international convention of the I.B.S.A. in Columbus, Ohio, there came the heartfelt adoption of the Resolution in favor of embracing the New Name, Jehovah's witnesses. Thereafter this Resolution was adopted by congregations around the world that thenceforth identified their religious organization as Jehovah's witnesses. To advertise the divine name still further, on March 1, 1939, some months before World War II broke out, the official magazine of the Witnesses came forth with the new legend, "The Watchtower Announcing Jehovah's Kingdom." And now it may well be asked: Has the God of prophecy made a name for himself? The answer is self-evident, Yes! By whom? Not by Christendom or by Jewry, but by Jehovah's Christian witnesses! Truly, Jehovah's protecting his worshipers because they have "come to know my name" has meant protecting his own name and having a means for declaring his name in all the earth. *W 12/15* 29, 30a

Sunday, December 7

He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly.—Prov. 13:20.

Christian parents often find that problems arise when their children begin to associate with other children. They must, of course, have some association with outsiders. Complete isolation today is next to impossible and is inadvisable. Worldly associates vary in the degree of unchristian influence that they may exert. But parents need to know with whom their children talk and play. While some worldly persons today have certain admirable characteristics, it must be remembered that one who is not a worshiper of Jehovah cannot be said to be good company. (1 Cor. 15:33) In a general way one might say that there are really two kinds of associates. As Psalm 111:10 shows, the worshipers of Jehovah are the wise ones with whom your children should associate. This will help them to become truly wise. Outlining a program that allows little or no time for outside associates would be ideal. *W 2/1* 22, 23a

Monday, December 8

Keep walking by spirit and you will carry out no fleshly desire at all. Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. If we are living by spirit, let us go on walking orderly also by spirit.—Gal. 5:16, 24, 25.

When we yield ourselves to the influence of God's wisdom as set forth in his Word and the guidance of his spirit, we will find that our spirit or dominant feeling will compel us to conform ever closer to God's standard of holiness or purity. We will be moved to want to imitate his qualities —his love, justice and wisdom. The good and wholesome effect of the training received through personal and congregational study of the Bible will be manifest to observers in our attitude, speech and actions. Though the sinful tendencies of our fallen flesh may push us in a wrong direction, our spirit or dominant attitude will cooperate with the leading of God's spirit and restrain the desires of our flesh, as the apostle Paul so clearly shows. *W 2/15* 12a

Tuesday, December 9

Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it.—Gen. 2:15.

After the spiritual paradise has survived the "great tribulation," the surviving worshipers of Jehovah will devote their efforts to restoring the literal paradise. Life in the spiritual paradise now is no life of idleness for those enjoying God's favor and protection there. Living there has purpose according to the will of God. Originally, God put Adam in the earthly paradise not to loaf and idle away his time lazily, but to "cultivate it and to take care of it." God imparted purpose to the lives of Adam and Eve by giving them the commission to raise a family that would within seven thousand years of time fill the whole earth and turn it into a Paradise garden and would have all the lower forms of creature life in beneficial subjection. So, too, in our spiritual paradise, there is worldwide work to do, before the "great tribulation." We harmonize our course with God's purpose. *W 11/1* 22, 23a

Wednesday, December 10

He purposed . . . an administration at the full limit of the appointed times, namely, to gather all things together in the Christ, . . . the things on the earth.—Eph. 1:9, 10.

In heaven, at God's right hand, is where Christ, the permanent Heir of King David is now located. It was in 1914 C.E. that Jehovah installed this heavenly Heir of King David on the throne, with royal power over all the earth, over all mankind for whom Jesus Christ had died as a perfect human sacrifice. Thereby the Kingdom of the Messiah went into operation. At that time, in a culminating way, the "full limit of the appointed times" had been reached when the "administration" that God was conducting 'should gather together again in Christ' the estranged "things on the earth." This would be the second stage of the gathering or uniting work according to God's purpose. Now that the "full limit of the appointed times" has been reached in a complete sense, we find ourselves in a day with the finest of prospects ahead! *W 10/15* 12, 14a

Thursday, December 11

There are many invited, but few chosen.—Matt. 22:14.

Whom did Jesus mean by the many that had been invited, and whom by the few chosen? The many invited were the Jewish nation that was in the Law covenant, which offered help to the Jews to become a kingdom of priests to God. The few chosen as worthy of the kingdom of the heavens were the remnant of natural Jews who acted on the notification from the heavenly King. Such Jews came to the room for the wedding ceremonies and accepted the marriage garment from the King, put it on and then reclined at the table. Because, by 36 C.E., merely a few Jews acted on the invitation, God sent his slaves out beyond the Jewish community with orders to bring in replacements from the uncircumcised Gentiles. So the few that made up the Jewish remnant were only part of the guests at the feast. Hence, all the guests clothed with the marriage garment pictured more than just the remnant of Jews who became spiritual Israelites. The guests also included all the faithful Gentile replacements. *W 11/15* 20-22a

Friday, December 12

Blessed be Jehovah, who has not given us as a prey to their teeth. Our soul is like a bird that is escaped from the trap of baiters. The trap is broken, and we ourselves have escaped. —Ps. 124:6, 7.

The psalmist David here likens himself and his companions to birds that have actually been caught in the trap, but from which they have been delivered. In this case the "baiters" were not literal birdcatchers, and the bird that escaped from their broken trap was not a literal bird, but refers to "our soul," the soul or life of the nation of Israel. In fulfillment of that prophetic psalm, Jehovah God did break the trap in which the anointed remnant of spiritual Israel was caught. It was the trap sprung by Babylon the Great and her accomplices. In the spring of 1919 Jehovah broke that trap for his repentant remnant and did not let the "baiters," the symbolic birdcatchers, sink their teeth into the flesh of the trapped "bird." Thereafter the escaped remnant were taken into the "secret place of the Most High."—Ps. 91:1. *W 12/1* 15, 16a

Saturday, December 13

With length of days I shall satisfy him, and I shall cause him to see salvation by me. —Ps. 91:16.

Only from the end of the year 1928 was the prospect opened to the spiritual understanding of the anointed remnant of the "Israel of God" to survive Armageddon and enter here on earth into Jehovah's righteous new order. And now some thousands of the anointed remnant, still alive on this earth, look ahead to realizing that joyful prospect. The increasing great crowd of their sheeplike companions look forward with them to entering the New Order without interruption of life. In the New Order Jehovah God will add to the length of days of the anointed remnant on earth to the point of satisfying the members thereof. It remains to be seen whether they will be yet retained here on earth to see the start of the resurrection of the earthly dead and to meet the faithful witnesses of ancient, pre-Christian times. They would enjoy that, before being taken off the earthly scene to their heavenly reward. *W 12/15* 36a

Sunday, December 14

He himself will deliver you from the trap of the birdcatcher.—Ps. 91:3.

Who is that birdcatcher? It has long been discerned and agreed to that the symbolic birdcatcher is Satan the Devil. What is his symbolic trap, from which Jehovah God delivers and keeps safe those who continue abiding "in the secret place of the Most High"? The symbolic trap that Satan the Devil has set for those who trust Jehovah God as their refuge and stronghold is the earthly organization that is opposed to God's organization, namely, Satan's visible organization. In it God's great Adversary tries to catch Jehovah's worshipers and to hold them as victims, to their spiritual ruin and ultimate destruction. Thus *The Watch Tower*, August 1, 1927, said: "It seems certain that 'the fowler' here named by the prophet is the Devil, and that his snare consists of his methods employed, and by his organization, working in divers and numerous deceptive ways to entrap those who claim to be servants of the Most High." This was in the first of three articles on Psalm 91. *W 12/1* 17, 19a

Monday, December 15

Cleanse your hands, you sinners, and purify your hearts . . . Humble yourselves in the eyes of Jehovah.—Jas. 4:8, 10.

Those who have been disfellowshiped and whose hearts sincerely move them to want to return have no reason to be hesitant as to the way their efforts to return will be received. They need not fear being rebuffed. True, to gain an approved standing in the congregation will require genuine manifestation of humility on their part. But life itself is at stake and, with the acceptable time of God's goodwill and tolerance now running so short, they certainly will not want to let pride keep them from turning to their heavenly Father and seeking a good standing with him again and full association with his spiritual children or prospective children in their happy family relationship. They will instead be grateful to Jehovah God that he has made such merciful provisions for forgiveness and restoration and recognize that this kindly quality of God is trying to lead them to repentance.—Rom. 2:4. *W 8/1* 26, 27a

Tuesday, December 16

Then the king said to his servants, "Bind him hand and foot and throw him out into the darkness outside. There is where his weeping and the gnashing of his teeth will be."
—Matt. 22:13.

One thing Jesus' illustration does not show. What? That, after the man without the marriage garment was thrown out, the king would send out a slave to bring in a replacement for that man. Certainly the king would not send out a slave into the darkness outside, to hunt up a replacement for the man thrown out. What person would be on the roads outside the city at that hour of the night? The king approves of the garmented wedding guests (reclining ones), and the feast now goes forward with all these and without the garmentless man who was thrown outside. In the fulfillment of the final part of Jesus' illustration today, there is no need to bring in a replacement for Christendom and her religious crowd. They merely *tried* to get in to the feasting table without meeting the requirements. Their pretense at being there does not work. *W 11/15* 24a

Wednesday, December 17

God . . . is gracious and merciful, slow to anger and abundant in loving-kindness.
—Joel 2:13.

Truly Jehovah God sets a loving example for us in being patient, slow to anger, long-suffering. (2 Pet. 3:9) We can imitate this aspect of God's love by not becoming disturbed because of the shortcomings of others. At times those over whom one presides may show indifference or carelessness, and so how easy it is then for an overseer to "fly off the handle," as the saying goes. But to be imitators of God overseers need to be patient, long-suffering and slow to anger. Particularly in the family circle should we want to exercise this quality of long-suffering. It is common for husbands of the world to be impatient with their wives. How fitting, therefore, the counsel of the apostle Paul to Christians at Colossians 3:19 and that of the apostle Peter at 1 Peter 3:7! Imitating God by being long-suffering, slow to anger, is just as important as carrying out Jehovah's will to preach his Kingdom message. *W 3/1* 22-24a

Thursday, December 18

He himself will deliver you . . . from the pestilence causing adversities.
—Ps. 91:3.

Like the birdcatcher's trap, this adversity-causing pestilence is symbolic. Since the psalmist under inspiration associates the two together, the symbolic pestilence of today is something that goes along with the birdcatcher's trap, that is to say, with Satan's visible, earthly organization. This figurative pestilence is, in fact, bred, cultured, within that selfish, worldly organization. This infectious pestilence that rages like a tempest throughout the earth is nationalism. Satan, whom Jesus Christ called "the ruler of this world," is responsible for this wave of nationalism by means of which he has hoped to destroy those who make God their refuge. This political pestilence of nationalism has caused many adversities. It has fanned up fanatical patriotism, religiously fervent gestures to national symbols, and insistence on national sovereignty rather than submission to Jehovah's universal sovereignty and Messianic kingdom. *W 12/1* 25, 27a

Friday, December 19

Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out.—Gal. 6:9.

Really, all of God's people can point to the hundreds of thousands who have become baptized Christians in recent years as 'letters of recommendation,' as proof that they are adequately qualified servants of God. (2 Cor. 3:1-6) We know that God commands that all Christians preach, regardless of age, sex or educational background. We also know that our success as preachers depends upon the intensity of our love for our fellowman. We also know that there are many opportunities open for preaching and that we should not become discouraged if results do not seem to be immediately forthcoming. Our perseverance and our faithful example in the community will reap fruitage. The results of our preaching over the past years have been an encouragement to us and an honor to the name of Jehovah God. So, whatever you are doing in preaching the good news of the Kingdom, keep it up. *W 3/15* 22, 23a

Saturday, December 20

Jehovah is guarding all those loving him, but all the wicked ones he will annihilate.
—Ps. 145:20.

We may not forget that the wicked aim of Satan and his demons after being ousted from the holy heavens and down to the earth was to bring woe upon earth and sea so as to cause the destruction of all mankind, especially the true worshipers of Jehovah. In the light of this fact, the bringing of such worshipers alive through the "great tribulation" and its Har-Magedon climax will be a victorious feat on the part of the Almighty God and his Messianic King. It is another exemplification of the psalmist's assurance. Jehovah has promised glorious things for this earth under the thousand-year kingdom of the Messiah, Jesus, and the survivors of the "great tribulation" will be the first ones to enter into the realization of those glorious prophecies. At last the whole earth will be a place of human brotherhood—among those survivors who have faithfully ranged themselves on the side of Jehovah and his Son Jesus Christ. *W 4/15* 22, 23a

Sunday, December 21

Stay by these things, for by doing this you will save both yourself and those who listen to you.—1 Tim. 4:16.

The evangelizing spirit is one that brings the greatest happiness. There is no greater joy now than being able to uphold Jehovah's name in an ungodly world, and to bring light and hope to others. And then, when you see those whom you are helping coming to know Jehovah and Jesus Christ and what they have done, your joy is increased. The evangelizing spirit does away with the spirit of selfishness. (1 Cor. 10:24) It rejoices in the spiritual advance of others, particularly of those whom you are helping. Consequently, all true servants of Jehovah desire to cultivate this evangelizing spirit in themselves and in others. If you desire to intensify this spirit within yourself, associate closely with those who have this fine attitude, and enlist the aid of the elders in the congregation. They will be happy to help you, for they know that it glorifies God and works toward the salvation of themselves and those whom they help. *W 6/1* 27, 28a

Monday, December 22

When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. —1 Pet. 2:23.

However sincere and humble-minded you may be, this may not be appreciated by other members of your fleshly family who are prejudiced, even hostile. They may say you are trying to put on airs of superiority. True, your standards as a Christian may be superior to theirs, but that does not make you superior in yourself, does it? You are what you are by Jehovah's undeserved kindness. You understand that, but they do not. Without compromising your position or violating any Bible principle, you should go out of your way in following what would be considered a normal pattern of behavior. To that extent, show that you belong. Be prepared to overlook many things. Try to avoid hurt feelings, either in others or in yourself. Jesus patiently endured much when in the company of those who were prejudiced and hostile, setting an example for you. *W 5/15* 14a

Tuesday, December 23

They are before the throne of God; and they are rendering him sacred service day and night in his temple. —Rev. 7:15.

In the spiritual paradise is where true spiritual beauty obtains, where the fruitage of God's spirit comes to maturity. Peace and true Christian brotherhood obtain here, and each one seeks to build up the others spiritually and to prepare them against the oncoming day of Jehovah. However, the remnant, pictured by Noah's wife, are not the only ones now occupying this spiritual paradise, this location of restored peaceful relationship with God. Since 1935 there have come to this spiritual paradise those who were pictured by Noah's sons and their wives. These are the prospective earthly children of the Eternal Father, Jesus Christ, the Greater Noah. The opportunity is set before them of surviving the world's great tribulation, now so near, and so to them the prophetic picture given in Revelation 7:9-17 applies. They will make up the "great crowd" of whom the above is said. *W 11/1* 19, 20a

Wednesday, December 24

I shall rescue him and glorify him.—Ps. 91:15.

After many divine rescues Jehovah's worshipers have been privileged to glory over their enemies. To this day they have been honored with further service on earth as His witnesses and proclaimers of his kingdom. Of course, during the world's coming tribulation and its culmination in the war of Armageddon, there will come Jehovah's greatest, most remarkable rescue of them. Hence, they will survive that world-destroying great tribulation and share the glory of the winning side of that War of all wars! They will be honored with entrance into God's new order for this earth. Thus they shall live on to enjoy the glory of being those whom the Most High God rescues as he wars victoriously for the vindication of his universal sovereignty and the sanctification of his worthy name. His salvation of them will make this possible for them. By his psalmist, Jehovah says, "With length of days I shall satisfy him, and I shall cause him to see salvation by me."—Ps. 91:16. *W 12/15* 34, 35a

Thursday, December 25

They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea.—Isa. 11:9.

The thrilling task of transforming all the earth into a Paradise garden will stretch out before the Armageddon survivors. Satan and his demons will be unable to interfere with this peaceful beautification work, for they will be bound and isolated in an abyss from which they cannot interfere with what goes on here on earth. Protectively over the "great crowd" on earth there will be the heavenly Messianic kingdom with authority to regulate earth's affairs for a thousand years. Thus God's new order on earth will start off with a unified human society. But the unification work of the Kingdom will not then be over. Throughout the millennium of its reign over the earth there must take place the resurrection of the human dead for whom Jesus Christ died as a ransom sacrifice. They too will enjoy the blessings foretold by Isaiah. *W 10/15* 17, 18a

Friday, December 26

The virgins in her train as her companions are being brought in to you.—Ps. 45:14.

A marriage and wedding festivities suggest bridesmaids. Today, when the Bridal congregation of Christ is nearing completion, as prophetically foretold, bridesmaids are associating with the remnant of that congregation. Of course, these figurative bridesmaids do not expect to go to heaven with the remnant, but they honor the heavenly King and his Bridegroom Son, and show due respect for the remnant of the Bridal congregation. Revelation 7:9-17 portrays that there would be a numberless great crowd of these companions. They rejoice in the outworking of this beautiful feature of God's purpose, and render loving help to the remnant. They reverently join in the worship and service of the heavenly King at his spiritual temple palace. From Him they will receive lasting life benefits through his Bridegroom Son as their Eternal Father. Endless blessings will be theirs on a paradisaic earth under the kingdom of God's wedded Son. *W 11/15* 27, 28a

Saturday, December 27

He himself will deliver you from . . . the pestilence causing adversities.—Ps. 91:3.

Not to speak of the adversities that the pestilence of nationalism has caused for the human race in general, it has resulted in special hardships for Jehovah's people. But the Almighty One has not let them become infected with the pestilence of nationalism and fall victim to its deadly effect upon Christian spirituality. They have not been lured nor pressured into worshiping the political "wild beast" nor its political "image," the United Nations. They have not compromised on giving exclusive devotion to Jehovah God and upholding his universal sovereignty. In 1939, despite the raging World War II, they unitedly came out world wide in favor of absolute Christian neutrality toward worldly political and military conflicts. Although they have suffered, some even to the death, for their faithfulness, Jehovah has kept them spiritually secure "in the secret place of the Most High" and "under the very shadow of the Almighty One." *W 12/1* 28, 29a

Sunday, December 28

He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore.—Rev. 21:4.

Under Christ's government earth will become a realm where righteousness and its reward, life, will reign. The tribulation survivors will know the feel of real rejuvenation of body and mind as they carry out the will of the Divine Government. The loving hearts of the survivors will rejoice when life benefits under that Government are extended to those who sleep in the bosom of the earth, when the resurrection of the dead starts at Christ's command. What a transformation of earth's conditions will have taken effect when that return of the ransomed dead begins! Paradise under reconstruction will greet their eyes and welcome their return! The joys of then living and serving under God's Messianic kingdom can only be imagined. But blessed will be the eyes and hearts of those surviving on the victorious side at Har-Magedon, for they will live and prepare to see these things come in! *W 4/15* 24, 25a

Monday, December 29

Fight the fine fight of the faith, get a firm hold on the everlasting life.—1 Tim. 6:12.

Our belief in serving eternally should affect our view of material possessions. Many people in the world have a 'get it while you can' attitude toward these. And advertisements constantly stress buying new things *now*. But how do you react? What is your view? When you are tempted along those materialistic lines, does eternity come into the picture? It should, for after showing the dangers of loving money, the apostle Paul recommends thinking about everlasting life. (1 Tim. 6:6-12) So when directly or subtly pressured toward obtaining more material possessions, ask yourself: 'A thousand years from now, will I regret having decided against taking an extra job that would enable me to buy a new car or boat?' Or ask, 'A million years into the New Order, will I look back and feel I made the wrong decision in turning down overtime work so I would not miss any of my Christian meetings?' Yes, *eternity* should influence our daily lives and thinking. *W 6/15* 24a

Tuesday, December 30

He himself will deliver you from the trap of the birdcatcher.—Ps. 91:3.

Usually a person or creature walks into a trap without knowing it. Generally, the trapper sets out some bait to lure the unsuspecting creature within range of the trap and to trigger the trap by nibbling at the bait. The "birdcatcher" Satan is a great Baiter. What bait does he use to lure people into his organization, to become victimized in it as in a trap? The bait is the selfish attractions of this world, its promising opportunities for selfishly gaining wealth, power and fame. (1 John 2:15-17) Those of us who have come out of Satan's visible organization, why should we desire to be lured back into the doomed organization? We do not want to be like Demas. (2 Tim. 4:10) We have come out of Babylon and out of Satan's trap in which she is caught. By not going back to her, we can keep on enjoying the benefits of our deliverance from the "trap of the birdcatcher." Under the "very shadow of the Almighty One" we have spiritual security. *W 12/1* 21, 23a

Wednesday, December 31

With length of days I shall satisfy him, and I shall cause him to see salvation by me. —Ps. 91:16.

Those of the "great crowd" remaining faithful to God clear through the decisive test after the end of Christ's reign will be satisfied with "length of days" to life eternal in Paradise under Jehovah's universal sovereignty. O how rewarding is the worship of Jehovah! Do we now appreciate, do we keenly desire, the spiritual security that God furnishes? Is not this kind of security all-important if we want to be safeguarded for the glorious rewards that God has in store for all his faithful worshipers? All who remain in the "secret place of the Most High" will be caused to "see salvation by me," by Jehovah. Jehovah will take pleasure in causing us to see salvation by Him and through Jesus Christ. May we lovingly let Him have this divine pleasure in the case of each one of us. We can do so by remaining worthily in the "secret place" of spiritual security that he has provided for His faithful worshipers. *W 12/15* 37-39a

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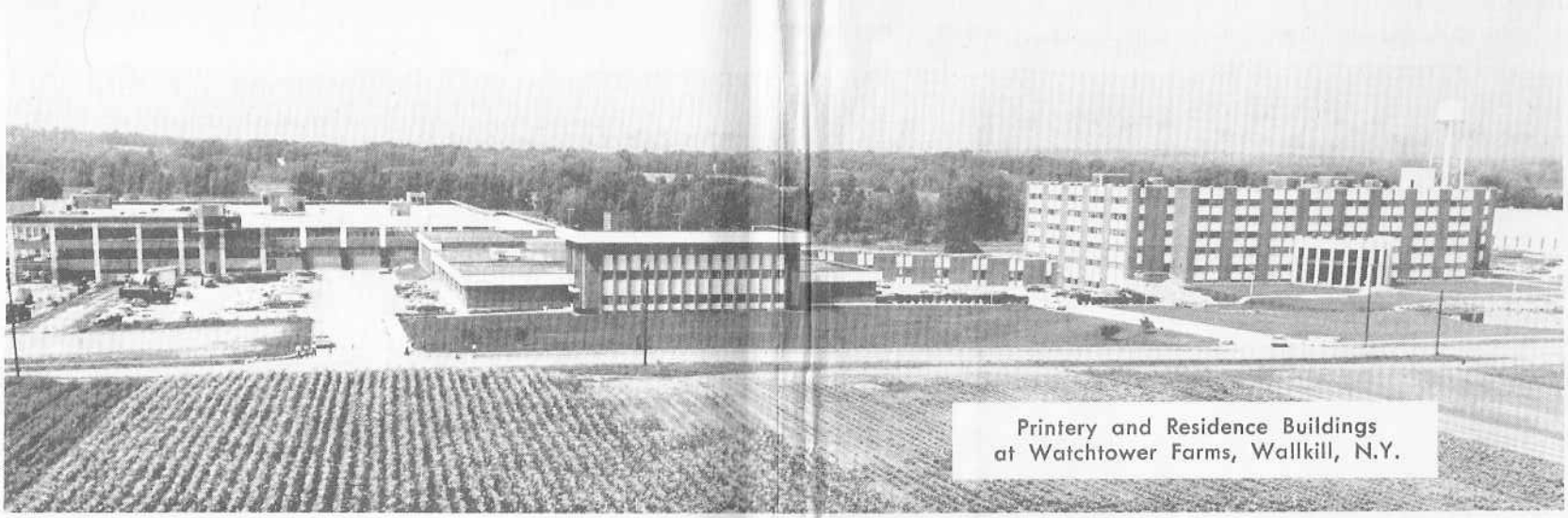

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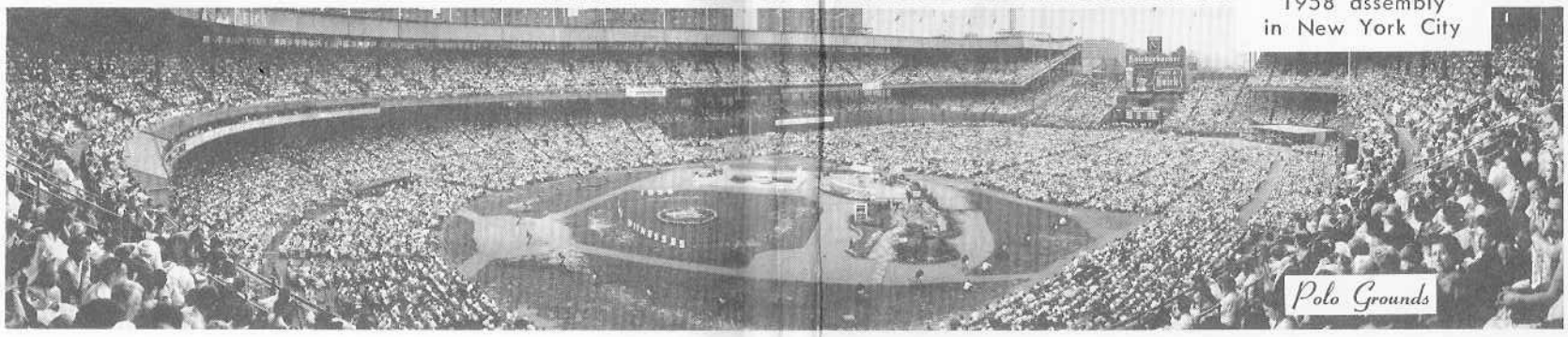

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